



Adult and Child

Hughes



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ADULT AND CHILD

HOW TO HELP

HOW NOT TO HINDER

A STUDY IN

DEVELOPMENT BY COMRADESHIP

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MISTAKES IN TEACHING, HOW TO SECURE AND RETAIN
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DICKENS AS AN EDUCATOR, RAIN-
BOWS ON WAR CLOUDS, ETC.



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Publisher's note

My experience as a teacher, as a father, as a grandfather, leads me to believe the doctrine of discipline here advocated sound and fundamental. Who has not seen a child of two busy and happy with his own plans, and the same child at ten listless, sullen, rebellious, mischievous? A too common type of family and of school discipline has been epitomized in the mother's direction to the maid, "Bridget, go into the next room and see what Johnny is doing and tell him he mustn't."

The child's activity is not to be repressed and deadened, but to be encouraged, stimulated, shared. "Come, let us live *with* our children," said Froebel. Let the person who picks up this book read Chapter XVIII, and if it does not lead to reading the rest of the book entrust the training of children to some one else.

ADULT AND CHILD

Contents

| | | |
|-------|--|-----|
| I | Training the child for power.... | 9 |
| II | Developing individuality | 17 |
| III | The ideal of unity..... | 29 |
| IV | Kindling the child..... | 39 |
| V | The child's achieving power..... | 50 |
| VI | Physical, intellectual, moral..... | 64 |
| VII | Storing with knowledge | 71 |
| VIII | Character, ideals, vision..... | 83 |
| IX | The emotional nature..... | 94 |
| X | Respect for law..... | 105 |
| XI | Conscious responsibility..... | 118 |
| XII | Consciousness of power, not of weakness | 123 |
| XIII | Control and spontaneity..... | 128 |
| XIV | Courtesy and reverence..... | 132 |
| XV | Freedom and obedience..... | 135 |
| XVI | Coercion weakens | 138 |
| XVII | Co-operation stimulates..... | 141 |
| XVIII | Life should be joyous..... | 144 |
| XIX | Achieving vision | 147 |
| XX | Habits | 152 |
| XXI | Power and character | 157 |
| XXII | Good and bad children..... | 163 |
| XXIII | The right of choice..... | 168 |
| XXIV | Spiritual vision | 173 |
| XXV | A vital educational creed..... | 180 |



ADULT AND CHILD

Chapter I

What should adulthood do in developing the child's power and character?

In the old methods of training the child, the adult was the direct and active agent; the child himself should be the chief agent in his own true development. His vital character must be based on the development of his own selfhood or individuality, and his selfhood can be developed only by his own self-activity. Adult interference, adult coercion, and adult lack of sympathetic reverence for the child as a thought of God, and a plan of God, have in the past dwarfed the child's true individuality.

Adulthood has done too much of the training of the child, and it has trained along irreverent and coercive lines, so

that the development of the image of God in the child has been prevented instead of promoted.

Should adulthood cease to train the child? No. It should value the vital character training of the child, and study its fundamental principles more than it has ever done. It should first learn clearly the profound truth, that positive training produces power, and that negative or coercive training essentially weakens power. Power in every element of human development, physical, intellectual, and moral, increases by use and is weakened by interference with its use, or by neglect to call it into activity. Adulthood should learn, too, that vital character growth must be from within and not from without. A child cannot be "sand-papered into a saint".

Froebel's supreme and all-comprehending ideal of character training is "A conscious growth towards the Divine". What should adulthood do to aid the child in the achievement of this most productive growth?

1 As the child is created in the image of the Divine, the supreme ideal of all teaching and training should be the development of this image; the selfhood, or individuality of each child, as the most essential preparation for his own happiness and true character growth, and to qualify him to do his own special work in promoting human progress.

2 It should, by providing appropriate life experiences, gradually develop in the child a consciousness of the fundamental law of unity in Nature, in humanity, and in the universe; and between himself and these elements of his environment. He should especially grow into a consciousness of the greatest unity—partnership between him and a universal power unseen which he will ultimately know as God. This is not merely an ideal, beautiful but not effective. It is a fundamental and universal principle, on which human progress largely depends.

3 It should kindle him by revealing to him by operative and other processes,

a vision of his special power to achieve for humanity in some department of progress. Kindling and vision training are of great importance in securing his own fullest development, and in the promotion of a progressive civilization.

4 It should develop his achieving tendency. He reveals this tendency as soon as he can consciously perform any operative process. He does not merely try to store his ideals, he tries to achieve them. The loss of this tendency, or its weakening as a dominant element in character, robs life of its most productive growth in power; and virtue of its highest effectiveness in character.

5 It should guide in the true development of his physical, his intellectual, and his spiritual powers in harmony.

6 It should train him to search earnestly, intelligently, and persistently for knowledge, and to use it wisely for culture, and in qualifying him for more efficient service.

7 It should cultivate in him a productive love of music, art, and literature,

that he may be inspired by the sublime ideals revealed in them, in order to preserve in him the character balance necessary to his happiness, and to qualify him for higher visions yet unrevealed, so that he may add his most vital revelations to enrich the ideals of the race.

8 It should definitely train his emotional powers, so that they may become permanent, propelling, moral battery powers in his life. Knowing right, even willing right, does not always lead men to make prompt and vigorous efforts to achieve right. Froebel was the first great educator to understand the importance of emotional training, and to introduce in a systematic way plans to promote it. Well trained emotional power preserves through life the tendency that is so strong in early childhood; the tendency to endeavor promptly to achieve the best we know and see. This is man's only sure way to develop higher power and clearer vision.

9 It should develop his natural respect for law in the games he plays into conscious

respect for the laws of the home, of the school, of the state, of society, of his own life, and of God. Law should be revealed to him as a directive force that multiplies his power and his efficiency, and not merely as a restraining force which interferes with the achievement of his plans. Law has, in the training of the past, been made to the child the bondman of coercion; it should be the free guide of his creative and achieving powers. The perfect harmony between law and liberty, between control and spontaneity, between guidance and freedom, should be revealed to him. What the Bible calls "The perfect law of liberty", should become to him the true basis of enlightened and considerate law-respecting liberty. This attitude to law and to liberty is one of the most essential elements in vitally moral citizenship.

10 It should not rest satisfied with revealing to the child his responsibility for the evil he does; he should become conscious of his supreme responsibility for the achievement of the good he has power to do.

These revelations and developments embrace the essential elements of vital character and power. They were all considered by Froebel, and definite and comprehensive plans were made by him for their natural, organic growth in the kindergarten, and for their continuous growth throughout life. His philosophy and the operative processes in good kindergartens, are worthy of careful study by every man and every woman who has the responsibility for the character development of even one child. His ideals in regard to what adulthood should do in developing a child may be summed up as follows:

- 1 It should develop his selfhood by operative processes.

- 2 It should relate his selfhood to the universe, to humanity, and to God.

- 3 It should kindle his selfhood with high ethical ideals to qualify him for wider and higher vision.

- 4 It should make his selfhood intelligent and progressive, by training all the

elements of his intellectual power through the three stages of receptivity, reflection and creative achievement.

5 It should enrich his selfhood with art, music, and literature.

6 It should energize his selfhood by developing his emotional nature into a self-acting battery to impel him to the achievement of his ideals.

7 It should preserve his natural respect for law, and reveal to him by life experiences "The perfect law of liberty", the harmony between control and freedom.

8 It should reveal to him clearly and attractively his responsibility for achieving the good he has power to achieve.

9 It should develop his powers in harmony; physical, intellectual and spiritual powers.

10 It should make him conscious of his power, not of his weakness.

11 It should preserve his natural interest in knowledge, and train him to search for more knowledge, and use it independently.

Chapter II

Developing the individuality of the child

Froebel's ideals in regard to individuality or selfhood are expressed in the following quotations:

"The spirit of God and of humanity is revealed most purely and perfectly by man, if he unfolds and represents his own being as much as possible in accordance with his individuality."

"It is the special destiny and life work of man, as an intelligent and rational being, to become fully, vividly and clearly conscious of his essence, of the Divine effluence in him."

"I will protect childhood that it may not, as in earlier generations, be pinioned as in a straight-jacket, in garments of custom and ancient prescription that have become too narrow for the new time. I shall show the way, and, I hope, the means that every human soul may grow of itself out of its own individuality."

"All progress, all culture is the result of the original creativeness of the minds of every age which have been able to increase the sum of existing intellectual and material wealth by producing something new."

All modern educational development is based on a reverent recognition of the value of the individual soul. Froebel in his kindergarten system first planned a related and progressive series of illuminating experiences, and of operative processes in performing which each child is a free, independent, self-active being; in order that he may develop his special department of original power, and thus be able to do his most effective work in aiding humanity in its upward progress. Reverence for the individual soul, and the vital importance of the conscious unity of each soul with the soul of humanity, are two of Christ's most vital revelations.

Froebel was the first to work out, after many years of study and thought, a system of training all children so that each one may become conscious of his own power, and

eventually of his responsibility for using this special individual power, in doing his special work in aiding the race to make progress toward the Divine.

The processes of character training in their evolution have passed through three stages: coercion, co-operation, and creativity. In the coercive stage, adulthood recognized two duties—to stop the child from doing wrong, and to compel him to do right—right planned for him by adulthood. Mrs. Pipchin achieved a wide reputation as a child trainer by forcibly carrying out her fundamental principle—“To make children do everything that they did not like to do, and permit them to do nothing that they did like to do.”

Every form of coercion is essentially dwarfing in its influence on the development of individual freedom. Compulsion, either in doing or in not doing, robs the child of both freedom and choice, and complete growth of individual power is not possible without both freedom and choice.

Co-operation, the second step in the progressive ideals regarding character training, is much higher than coercion. It recognizes the right of childhood to a kind of partnership with adulthood, but it is a one-sided and only partially productive partnership. It gives the child the right to co-operate with adulthood in carrying out the plans of adulthood. This may develop the child's skill, but it does not develop his power to plan, or to achieve his plans. It does not even consider the development of his original or creative power.

The child's individual power increases, when he performs operative processes to achieve his own plans. Individual power and achieving power develop truly only when the child makes the plans and tries to achieve them. Sometimes the child plans beyond his power of achievement. When his vision is greater than his skill, adulthood has a vital opportunity for productive partnership with the child, by coming to his aid in successfully achieving his plans.

Creativity is infinitely more productive than mere co-operation in defining and developing the child's individuality. It is, of course, important that the child be trained so that he may have power to co-operate in achieving the plans of other people; but in achieving plans he makes himself, he has more joy in planning, more growth in achieving power, and more complete development of skill. He therefore develops a higher type of manhood in originality, in happiness, and in achieving tendency and power.

Froebel said "Man is a creative being—We must launch the child from its birth into free and all-sided use of its powers." Miss Susan E. Blow, one of Froebel's greatest interpreters, said, "Knowledge is food, but creation is life." "Creation" in its educational sense means original planning.

The motive or planning power of character is even more important than achieving power, and it should be trained even more definitely. As motive power is higher than operative and achieving power, it is

susceptible to higher training. *The element of greatest character value always develops most rapidly, when the child is creative in his work.* The child's power of initiating original motives to activity, is one of the most vital elements of his selfhood or individuality.

Froebel's fundamental process in child development and training is self-activity. Self-activity means the activity of the child in achieving the plans of the child. Other educators have seen the value of activity in the training of operative power. A few have recognized its indirect influence on the will or the controlling power. Froebel was the first to see that training is defective at its most vital point, if the originating element of character is left undeveloped. Formerly men tried to develop the power of self-expression through expression. Wise men know now that this cannot be done. It is equally impossible to develop self-activity by activity alone. Under the old training only those whose selfhood was strong enough to recover

from the dwarfing influence of coercion, became self-active in life.

In the work of the true kindergarten the child is not made a conscious imitator. Unconscious imitation is natural to the child. This fact is the basis of the law that demands that the child should have good models in the adults with whom he associates at home and at school; good models in deportment, in language and in life. If, however, he is trained to be a conscious imitator, he fails to develop the highest element of his character, the basis of his powers of vision, of planning and of achievement.

In every department of the work, in a good kindergarten, the child is trained to be independent, self-reliant, self-revealing, self-active and self-achieving. In the paper pasting, for instance, when under the guidance of his trainer he has folded his square of colored paper in definite ways, and used his scissors to cut it as directed, he is then free under the directive law of opposites, which has been revealed to him, to create out of the resultant square and

triangles a design of his own. He cannot fail, if he follows the law of harmony of opposites, to produce a harmonious, balanced "form of beauty".

The child may do this on his first day in the kindergarten, and, when he does it, he has taken one of the most important steps in his development. He has taken the first step in learning by actual experience, not by information imparted by some adult, that he has power to be original and independent. He had, when he made his first cut, five pieces of paper, and independently guided by a definite law, he has produced a harmonious design. He knows that it is his own design. He learns soon that with other squares cut as he cut his first, he can make other patterns no two of which will have the same design. This day is surely one of the epoch days of his life.

Freedom and choice are wrought into his character, when he is allowed to choose the game to be played, the song to be sung, the story to be told, as he is allowed to do in his turn. In the games requiring part-

ners he is trained to choose his own partner or partners. He, of course, gets his turn in being chosen, when tomorrow the chosen of today are the choosers.

It may be objected that the child is not sufficiently developed to choose wisely. The answer is that the only way to develop his power of choice, or any other power, is to use the power in regard to problems or conditions suitable for his stage of development. The duty of the adult is to reveal fundamental principles gradually, to guide the child in making future choices more wisely. Principles for his guidance should always be revealed as enlightenment, never as a substitution for his own choice. Principles should qualify for wiser choice, but they should never destroy or weaken the power of choice on the part of the child. The development of the power of individual choice and independent decision rests on the regular exercise of individual choice and independent decision.

It matters comparatively little whether the child chooses harmonious colors for the mat he is making, or for the picture

he is to make tomorrow, but it is of vital importance in his character training that he should become conscious of the right to choose, and of the duty of choice. Artistic principles should be revealed gradually to guide him to wiser choice, and to more perfect design. This is true of all departments of the child's transforming work. In this way only can he become conscious of his power to transform independently, and to transform in harmony with law. Law should supplement and direct individual power, but never interfere with its development.

The ideal of absolutism in national life naturally led to absolutism in child training. As the true ideal of democracy becomes clearer, men see more clearly that the freedom of the child under law, is one of the basic elements in his training. Absolutism requires the subordination of the individual to the nation; democracy develops a higher national life by producing more completely developed and more free individuals.

Every agency that robs a child of his individuality, and prevents the free output of his creative self-activity, dwarfs or warps the image of God in him. We should change the direction of the child's out-flowing selfhood when it is flowing in wrong directions by guiding him to other interest centres, but we should never turn it back or stop its current.

When the child is doing wrong, we should secure a change in his centre of interest, and keep his achieving and transforming powers in operation. Even doing wrong develops his individual power. His doing is right even though his aim or his plan be wrong. His doing is an effort to achieve his plan. It is the supreme way to develop his power, his skill and his character. It is the only way yet revealed of vitally increasing his power of vision, and his productive individuality. The worst character destroyers are "The child quellers".

Froebel's ideal was "to train free, thinking, independent men", and in order to achieve this great aim he believed "that training should rest on life itself, and on

creative effort''. He studied thirty years to work out an educational system in which, mainly by operative processes, the child may be developed in harmony with his philosophy, and he called it the kindergarten.

Chapter III

Revealing the ideal of unity to the child

No other words meant as much to Froebel as "Inner connection". He believed that all things were created in universal harmony, and that growth should be ever progressive through inter-dependent and inter-influencing elements.

The law of unity or inner connection, he regarded as the philosophical basis of man's development socially, nationally and religiously. It is the central ideal of hope for man's growth to a higher civilization.

He knew that no great fundamental principles can become conscious, vital, and productive elements in a man's life, unless the apperceptive centres of these principles are started to grow in early childhood. He founded the kindergarten really to start the growth of the centres of every department of the child's power. In this

way only can the roots of the elements of highest human development be vitalized in the life of a child. Unless the apperceptive centres of power and of character are started to grow in the child's being in early life, he has nothing in his experience to which in later years the great elements of power and character may be vitally related.

Froebel, therefore, by the child's experiences in the kindergarten planned to relate him to God as his Creator and his Father; to growth in the universe in Nature, in his environment of flowers, trees, streams, lakes, hills, and mountains, and living things such as butterflies, birds and animals; and to humanity in the home, in the school, in the church, and in its wider unities socially and industrially. He did not hope to make the little child conscious of unity in its fullest sense, between himself and humanity, between himself and Nature, between himself and God; but he did plan to start to grow in the life of each child the centres to which all these ideals of unity would naturally

relate themselves in later years, and without which vital, productive, character developing relationships, could never be perfectly effected. Indeed, if one had to express the philosophy of the kindergarten system in a single sentence, the briefest and most comprehensive sentence would be: the kindergarten aims to develop in the life of every child apperceptive centres of the most essential elements of power, skill, and character, so that they may grow individually and in unity throughout his life.

A tree was Froebel's ideal type of unity, in which the centre is related to every branch, and twig, and leaf, and root; in which the life of the trunk develops the life of each part; and in which the fuller and richer growth of root, and leaf, and twig, and branch, contributes to the growth of the trunk and of every other part.

In the garden each flower is shown to contribute its part in color and form to produce the beauty of the whole garden. Each one has its own individual beauty, and the lack of the individual beauty of

one would mar the general effect of the whole. So in the woods, the hemlocks and the beeches, the pines, and the maples, the elms, and the birches have special majesty or beauty for each individual tree, and the unity of all produces the harmonious beauty of the forest. In the landscape the lack of hill, or mountain, or lake, or river, or green valley, or forest background, would impair the general beauty of the scene. Gradually the little ones are led to recognize these elemental facts, and ultimately they become vital life principles, revealing the unity of life, and the duty of each life to beautify and strengthen each other life.

When children are older, community work, in which children are grouped for united effort to make forms of beauty, or to construct forms with blocks or tablets in the "gift" work, may be planned to make children conscious of the need of each individual's share in the making of the perfect whole, and also to reveal the larger and more vital thought that human work is complete in the home, in society,

in the nation, or in the race, only when each individual does his part truly in harmony with all the rest.

For instance, in the first cut of the paper cutting occupation explained in Chapter II, the teacher may place the square on the centre of a small table at which four children sit, one on each side of the table. Each child takes one of the four triangles produced by the cut. In turn one of them places his triangle near the square at the side or at a corner, and the one sitting opposite places his triangle on his own side directly across the centre of the square, and in the same relationship as the first triangle to the side or the corner of the square. A third then repeats with his triangle at the side or corner next to him. A pause is then made and the children are asked to decide whether the form of beauty is complete or not. Having already learned by operative experience the law of opposites, and each one having already made many "forms of beauty" for the purpose of revealing his own independent individuality to his kindergartner, and of becom-

ing conscious of it himself, they all recognize that the form is incomplete, until the last child lays down his triangle in a position of harmony with the others.

To make the lesson more definite each child in turn may take his triangle from a perfect pattern or "form of beauty" in order to show that the omission of one triangle, or the failure of one child to do his part truly to the best of his ability, destroys the harmonious perfection of the whole. Blocks and tablets may be used in the same way, and thus by operative processes in which each individual must do his part in harmony with his fellows, there are wrought into the fibre of the child's life two of the fundamental elements of human progress, and of high, achieving character—first, that to make the fulfilment of his life work completely successful, he must become as perfect as possible as an individual; and second, his developed individuality must work in harmony with the individuality of his fellow men in order to promote a higher civilization.

Thus the child will come to recognize

in time, and to understand, the essential unity that should exist between the individual and the race. True individualism and true community spirit cannot be in opposition to each other. By the more complete development of individuals, is produced a higher community; and this higher community in turn produces a higher and broader race of individuals, who naturally produce a still higher community. Thus civilization advances from generation to generation.

By the "Trade songs and games" in the kindergarten, the child is related to the farmer, the carpenter, the shoe-maker, the weaver, the blacksmith, and the other workers to whom he is indebted for the conditions and supplies necessary for his life and comfort.

By the songs and stories he is led to recognize the inter-relationships necessarily existing between himself and the other members of his family, between himself and his neighbors in the community, between himself and those whom he has power to help; and ultimately between his

life work and national life, and beyond that to universal life.

Thus day by day during the formative, symbolic period of the child's life, the great law of unity, inner-connection, inter-relationship, and inter-dependence, is wrought into the fibre of his nature so that when older he may be able to recognize and to fully understand this fundamental law, as it relates him to humanity, to the universe, and to God. Thus only can he learn that duty may be ever productive of joy. No formal teaching by parent, or teacher, or preacher, can give this law, or any other great principle vital, revealing, and productive power.

The law of developing life, and the process by which development may be achieved, must be wrought into life and wrought out of life in order to make them productive elements in character.

Froebel based his educational philosophy on the law of inner connection, and planned the whole of the child's play and work in the kindergarten, in order that the principle might naturally unfold itself to each

child through life experiences in all the unities described, and also in the unity between man's physical, intellectual, and spiritual natures; between the receptive, reflective, and executive elements of his physical power; between childhood, youth, and manhood; between knowing, feeling, and willing; between control and freedom; and between the various subjects of study in relation to each other and to human development.

Froebel's deepest philosophical view of unity was his conception that the evolution of humanity depends on a definite inter-relationship of development between the individual and the race. He taught that each individual should in himself represent the unified ideals of the race; that the individual man cannot be perfect as an individual, until he becomes conscious of the perfect type of the totality of the race in complete unity; and that race perfection will not be possible until the individuals composing it shall each be race inclusive.

This doubly inter-related conception of community, based on the inter-stimulating

unity of the individuals composing it, and of the inclusive unity of each individual as representing in himself the evolution of the race, is the highest conception of the unity between a man and mankind that has ever been conceived. A unity composed of race revealing men, is a sublime ideal.

When parents and teachers understand the law of unity in its comprehensive relationships, they will be able to aid in its unfolding in the lives of their children.

Chapter IV

Kindling the child

To do his best work, his real work in the world for God and for civilization, a man must be kindled in the centre of his special power. With a perfect system of training there should be no "misfits" among men and women. The training begun in a good kindergarten and continued along progressive lines would reduce "misfits" to a minimum, if the training were universally understood by adults, and practised in the schools and homes of the world. Men and women would find their true spheres, and work would become joy, not labor.

The kindling of a child should not be left to chance. Kindling is so important that regular, systematic, progressively definite methods, and progressively unfolding plans for awakening the child to a stimulating consciousness of his possi-

bilities of achievement in lifting his fellow men and in revealing new and higher ideals should be begun in the kindergarten and continued by operative processes adapted to his stage of development throughout his training.

A child performs operative processes, when in any way he makes his "Inner become outer" by revealing ideals in his mind by oral language, by written language, by art, or by transforming material things into new conditions of beauty, or of utility. He may be operative in revealing his own ideals, or in revealing the ideals of others. Operative processes directed by his own mind in the expression of his own ideals, are the only truly developing processes for self revelation, and for self-kindling.

The earlier the kindling processes are used in the child's training, the more effective they will ultimately become. Like the other departments of human power, kindling power should be a natural growth, not merely a stimulant.

The processes already described in Chap-

ters two and three for developing the special power or selfhood of each child, and for relating this selfhood to humanity, to the universe, and to God, must be the basis of the comprehensive kindling of the child. Individuality must not be regarded as a single, unrelated element of power in the child's character. Individual power in its complete development is the dominant force which arouses, unifies, and directs all the elements of power of each individual character. Individuality is the determining tendency of personality; it is also the power, or collection of powers, in personality.

The process of kindling the child must, therefore, call into action all the elements of power in his nature in order to be reasonably complete. For this inclusive awakening Froebel has provided very fully in the kindergarten.

Every phase of power has specially appealing operative processes to arouse the child's interest, and to direct it to immediate, productively constructive activity. Each child has dominant tendencies, and

different kinds of operative work have special attractiveness for different children in kindling their creative power. Froebel studied the range of human interests and of human work, and then adopted as many varieties of materials as he found adapted to the child stage of interest and of power for the occupation of the child in the kindergarten. He chose materials that are inexpensive, that are easily obtainable, and that may be used by the children without injury to themselves, or unnecessary inconvenience to others. He planned work with each kind of material that requires conscious originality and not mere imitation, or the carrying out of the plans of others. He planned also wisely that each child may continue to make new and original plans for weeks or even for months, with a single kind of material. In this way the child reveals to his trainer, and gradually to himself, his deepest interests and his highest power, and becomes kindled in his creative tendencies, and in his special individual power.

The kindergarten system of training is

the only system that is founded on creativity, and the only system that provides carefully chosen materials to develop the natural tendency of all children to be creative. It is therefore the only system that logically, progressively, and persistently kindles the child by interests that never fail to keep him aroused so that he earnestly longs to achieve his plans. The fact that he is free to make his own plans ensures his interest. Children naturally tire of working out the plans of others. They tire quickly of trying to carry out plans made by adults. This is perfectly natural. Few adults have either the sympathy, the genius, or the training to qualify them for making plans for the work of children. This explains the fundamental weakness of ordinary school education in vital character training.

There is most hope in the future of children who tire most quickly of working out the plans of adults, and who resent most definitely the interference of presumptuous adulthood with the plans made by the children themselves. Working out their

own plans, must be more interesting and more kindling to children, than working out the plans of others, because it calls more and higher powers into activity. It is more kindling, too, because it is more comprehensively developing. To carry out a plan made by another, develops constructive skill. To carry out a plan made by himself, develops greater constructive skill, and in addition develops creative power. All children who are trained achievingly, respond most joyously, and therefore most productively, when their highest powers are kindled.

The only creative method of promoting both the general and the special kindling of a young child, is to let him plan his own work, and try to execute his own plans. Adulthood should provide the child with materials appropriate to his stage of development; it should unfailingly manifest a sympathetic interest in the work he tries to do; it should show joyous appreciation of his achievement, judging of success from the child's standpoint; and it should always be ready with smiling face and hopeful

tone to render any assistance necessary in the early stages of development, when his plans are beyond his power of achievement; when his insight is greater than his power of attainment.

The important condition is that the child's powers of insight and originality be kept active. They are capable of unlimited development. The fact that they do not develop progressively to the end of life, is evidence in itself of the failure of training and education in the past. The continuous and related development of these powers, is the only source of progressive kindling in the child, the youth, and the man; the kindling that grows more illuminating, as each new year comes with new and greater problems and opportunities.

Problem recognition is more developing than problem solution. The power to see new problems is more joy giving, and more productive, than the power to solve problems. Most educational systems have tried to develop children by training them to solve problems, not to discover them.

Again the lower, the least developing, and the least useful powers are developed to the neglect of the higher, the most revealing, and the most kindling powers. All powers of vision and of achievement grow stronger, and become more creative, when called into productive activity in seeing new plans and in trying to achieve them. Children acquire a limited mechanical aptitude by trying to solve problems supplied by others, but such development is not vital. At best it produces single candle power from batteries that have a natural capacity for ever increasing illumination intended to reveal to each child the special splendors of the universe which he has special power to see in new and individual forms; intended to reveal, too, the possibilities of the re-adjustment and transformation of these forms into higher forms of greater productivity.

In every department of the kindergarten work, the kindling of the child's power is stimulated. In addition to the general processes for developing the natural kindling of the powers common to all children, the kindergarten also provides compre-

hensively by processes of the deepest interest to children for the kindling and developing of special powers or talents.

Artistic talent is kindled and developed by paper cutting and pasting, by mat weaving, by embroidery, by sewing forms of life and forms of beauty in colored wool, by drawing, and by color work with paints. Mathematical conceptions are kindled by using the "gifts", and they unfold themselves in the mind of the child who has special mathematical power, as naturally as the bud unfolds into the flower. Constructive children are kindled and developed into productively creative beings by many occupations, and in this way special powers are started in a grander growth that will lead to greater achievements in technical work, and may guide the race to higher revelations of practical value.

The child's love of nature is used in the kindergarten to kindle and develop by the revelation of life processes a deeper recognition of the relationships of life in each form to all other life, to the power behind

life, and to a reverent recognition of the value of life; and this surely kindles the scientific spirit in all children, which becomes a burning flame in the lives of all those specially gifted with the essential qualifications and tendencies required by a scientist.

The stories, many of the songs and of the plays, kindle the imaginations of all children, especially those who have natural literary talent, and qualify them for receiving illumination from the great revealers of literature, who have seen most clearly the movement of the Divine Spirit, and who have expressed their vision in exquisite language.

So by daily life and work in the kindergarten the vital elements in the lives of the children are kindled. Each child receives the advantages of the general kindling of the intellectual and spiritual powers common to all, and each has the opportunity for the special kindling of his highest individual power. All are awakened in their widest range of interest and of power,

and each is distinctively kindled in his department of special power. Thus all are fitted for greater happiness, for more comprehensive growth, for more splendid achievement, and for more perfect vision of new light, that may enable humanity to make more rapid progress toward the Divine.

Chapter V

The development of the child's achieving power

The saddest experience in connection with the development of humanity under wrong methods of training, is the loss of the child's natural achieving tendency. Every normal child reveals a self-active, self-propelling, achieving tendency as soon as he can creep. He has a vision of something to do, and he promptly attempts to do it. The love of doing is the strongest love of his nature; the joy of doing is his deepest joy.

In his childhood he reveals three dominant tendencies, to do, to do what he plans himself, and to do in co-operation with other children. These three tendencies are the most essential elements of true character. They are the elements that enable humanity to make progress toward a higher civilization.

The weakening of these tendencies in human lives, is the result of negative training. All good elements in character are positive, and true training should be directed to the development of the positive elements. Yet in the past this simple and manifest proposition has not been practised by most of those responsible for the training of children. The good elements, the positive elements, should be more dominant in adulthood than in childhood. It is an unfailing law that can not be too often stated, that the better elements in human nature under proper training, develop most rapidly. It is also profoundly true that the higher elements in our moral natures turn to evil instead of good, and degrade us instead of uplifting us, when their development is interfered with by coercive or negative training. Power does not die as the result of bad training. It becomes evil, when it is meant by the Creator to be good. No boy is bad, till he is made bad by bad training, and the dwarfing of his best powers leads to his swiftest and deepest degradation.

The training of the past has been almost universally devoted to the negative elements of power and character. This is a fundamental error. The stopping of wrong doing has been supposed to develop right elements of character. This error is mainly responsible for weakening the achieving tendency of the race, and thus robbing men and women of real power and truly effective character.

Solomon said "Train up a child in the way he should *GO*." Adulthood has attempted to train him in the way he should "*Don't go*." The words still used in child training are mainly negative, not positive. Children are told to "don't" instead of to "do", to "stop" instead of to "go on", to "quit" instead of to "persevere", to be "quiet" instead of to be "achieving". "Don't", "stop", "quit", "be quiet", are all power destroying commands.

It would be infinitely more productive of character power in the child to do wrong continually than to become a "don'ter", a "stopper", or a "quitter". His wrong

doing at any rate develops his habit of doing, his power to do, and his creatively constructive and achieving tendencies. It preserves in his life the elemental productive and transforming tendencies of his nature, so that, when in mature life he gets a good ideal, or is stirred by a high emotion, he has the tendency, the habit, and the power to try to achieve his ideal. Without these there can be no vital, positive character. *The millions of men and women who fail even to try to do what they know they ought to do, are sufficient to prove the character perverting influence of the coercive, negative training of the past.*

The child should never lose his achieving tendency. The way to force him to lose it, is to stop his achieving. The way to develop it and make it the dominant tendency in his life, is to keep him doing what he plans himself, and thus develop his achieving tendency into the habit of achieving. The only way to make effort to achieve a habit, is to guide the child in the achievement of his own plans. Originality of motives, and energetic efforts

to achieve them, are the real causes of habits. The child may be original and energetic in wrong doing, as well as in doing right. It is not at all necessary, however, that the child should develop his achieving tendency by doing wrong. The world around him is full of interesting opportunities to do good, so that he should like to do, if wisely trained, positively not negatively. If he is doing wrong instead of right, he is not to blame. His trainers are to blame. If he is doing wrong it is because at the moment wrong is the most interesting thing to him. Whether he is trying to do a right thing or a wrong thing, the thing he is trying to do, is the most interesting thing to him. If anything else were more interesting to him at the time, it is clear that he would be trying to do it. All that his trainers need to do, is to secure the transfer of his interest from the wrong he is doing to some right thing in his environment which is adapted to his stage of development.

If the right brought to his attention as a

substitute for the wrong he has been doing, is appropriate to his present interests, and to his present powers of achievement, he will plan the good and work to achieve it with as much energy as he showed in planning and achieving the wrong. To doubt this means that the influence of Divine power is evil instead of good in the child's life.

The child loves to be constructive better than to be destructive, and to be productive better than to be wasteful. He is destructive and wasteful so often, because he has not been provided with suitable materials, and stimulated by sympathetic appreciation of his efforts to be constructive and productive.

Every child undwarfed by negative methods of training, undiscouraged by lack of appreciation, and undeterred by adult criticism, longs to render loving service in the home. The desire to give loving service, is usually driven out of the child's life by negative training, by lack of appreciation, and by adult criticism, or

impatient reproof. It should develop more rapidly than any other element in character, because it was intended to be the highest element in character; and the higher the power the more rapid and the more unlimited are the possibilities of its development.

Loving service and achieving power are definitely inter-related. The one is the complement of the other. Without achieving power loving service is but a beautiful ideal, which gradually becomes less stimulating, less productive of action, and ultimately loses its kindling power. Without the ideal of loving service, achieving power becomes an agency of selfishness, and loses its dynamic energy in impelling humanity to a higher degree of civilization. Developed together, as they should be, each contributes to the growth of the other so that the ideal of loving service becomes more dominant, and achieving power becomes more efficient. Thus both become effective agencies in promoting human happiness and character, and in contributing to human progress.

Self-control has meant, and to a large extent still means, power to keep away from evil. The true ideal of self-control is, power to direct our energies,—physical, intellectual, and moral, in the achievement of good. Responsibility, too, has been treated negatively. We have taught children their responsibility for the evil they do, and have failed to reveal to them their vital responsibility for achieving the good they have power to do. We have dealt with self-consciousness negatively as a weakness instead of positively, as a central element in vital power. There is a consciousness of self-weakness resulting from a failure to develop a consciousness of self-power; power to see new ideals and power to achieve them. Both the power of vision and the power of achievement develop progressively by achieving as far as possible our visions of today. A true consciousness of individual power, makes it possible to have true consciousness of responsibility, and these are the vital forces that impel men to duty.

Goodness has been regarded as the absence of badness. This is an incorrect and misleading view. The fact that there are no weeds in a field does not produce a harvest of good grain. The truth is that badness is lack of goodness. Goodness is positive, badness is negative. The true purpose in training should not be the weak ideal of restraining badness, but the vital ideal of making goodness achievingly, and transformingly productive.

There are some who yet believe that children do not like to work. There are unfortunately some such children, but they are man made, not God made. They are the products of negative training; of coercion, not of creativity.

"Children will play all day without getting tired, but set them to work and they will be tired in an hour," say unbelievers in childhood. If we treated their play as we treat their work, they would soon tire of play too. Make the boy play baseball for an hour before breakfast, send him out again to play baseball until noon, and drive him to the baseball field

to play all afternoon, and he will soon hate to play as much as badly trained boys hate to work. Both play and work become distasteful through the improper intermeddling of adults. Both play and work are effective agencies in the character development of the child, when adulthood is the reverent partner of the child in the achievement of the child's own plans.

Boys who are supplied with essential tools and with materials adapted to their stage of development, do not tire of working, if they are allowed to make their own plans. "Oh, yes," say the unbelievers, "they may work if you let them do as they like." That is what they should do, what they must do to develop power to plan and power to achieve.

There is little development of the highest and most effective kind for the child in achieving the plans of adulthood. He naturally gets tired of working out the plans of others, because such work calls into activity the less important elements of his power and character. Interest to be productive of satisfactory results in

developing higher power of interest, higher powers of achievement, or higher powers of character, must appeal to the whole child. In responding to the request or command of an adult, a very small part of the child's real nature, is called into activity, and that part is not his selfhood.

When unbelievers in childhood and in the new revelations regarding the training of children through their own self-activity, have been convinced that children really do love to work, when they make their own plans, they still raise a final objection. "Yes," they admit, "they will work on without losing interest, but they will not stick to one kind of work."

The answer to this objection is clear to those who study the true growth of childhood. The young child should not continue long at one kind of work. He is in a world new to him. One of the most important things for him to do, is to learn his relationships to his environment, and his power to transform conditions in it in harmony with his own ideals. If he works at ten different kinds of work in a day,

he has grown probably ten times more, than if he worked all day at the same kind of work. He has become conscious of his power to transform conditions in ten ways, instead of in one way. Working ceases to be productive, when the child has lost interest in it. Variety in original planning, and in new aims and efforts to achieve, is the surest interest sustainer. Hence the child enjoys doing many things in a day.

If persisting in doing one kind of work would develop a child more than doing ten kinds of work, the Creator would have made a child with an unchanging interest. He did not do so, and so the normal child does not "stick to one kind of work". In doing many kinds of work each day he is becoming acquainted with his material environment, with the fact that it is transformable, with the still more revealing fact that he has original power to see new ways in which to transform it, and with the great practical revelation, that he has power to transform it in harmony with his own plans. In other words, he starts to

grow in his life the vital apperceiving centres of vision, and of the realization of vision by his achieving power.

The child who has become conscious of his power to transform the material conditions of his environment by operative processes that are really his own from conception to achievement, will in mature life have visions of the need of reforming the intellectual and moral conditions of his environment, and more important still, he will have the habit of reforming conditions that need improvement.

In every department of the work in the kindergarten; in the varied occupations, pasting, mat-weaving, sewing, etc., in stick laying, tablet work, peas work, etc., and in using the "gifts", the child day after day makes original plans which he successfully achieves. Many other advantages result from his work, such as development of interest power; revelation of definite mathematical conceptions; and of their relationships to each other and to the universe; art ideals, constructive ideals, and ideals of joy in work; but the greatest advantages

are those connected with the development of the natural achieving tendency of every normal child.

The true development of this tendency will make it the dominant element in the life of each individual. It will give life real value. It will make the ideal of loving service vital. It will reveal creative work as the most productive source of happiness.

It will be worth while to reveal higher visions of truth to men, when their training has given them the habit of trying earnestly and persistently to achieve their visions.

Chapter VI

The harmonious development of the child's powers, physically, intellectually, and morally

Froebel's law of universal unity revealed to him the comprehensive and illuminating truth that no department of any organic unity can reach its full development unless every other department of the unity has also been fully developed. It made it clear also, that complete development of an organic unity cannot be attained by independent development of the separate units of which the unity is composed. The highest development of all the elements of an organic unity, results from the development of all the subordinate elements of power through the highest element in the unity.

Physical training that is intended to develop the body only, does not produce a perfect body. Even if a man could develop a perfect physique without a corresponding mental and spiritual development, he would be a very imperfect type of

man. The same statement applies to the development of the intellectual nature alone, or of the spiritual nature alone. Unified, balanced, harmonious manhood is the true aim, and Froebel lays the foundation for such development in the kindergarten.

The games, the plays, and the occupations of the kindergarten develop and correlate the three departments of the child's power. Play is the most completely developing process of the child's physical, intellectual and moral powers. It is the natural work of the child, and Froebel saw in the naturalness and the universality of free play in childhood a clear indication of its necessity, as a means of beginning informally the child's unified development.

In writing of Pestalozzi's school in Yverdon in which he was a teacher, Froebel says, "I studied the boys' play, the whole series of games in the open air, and learned to recognize their mighty power to awake and to strengthen the intelligence and the soul, as well as the body. In these games and what was connected with them I de-

tected the mainspring of the moral strength which animated the pupils and young people of the institution. The games, I am now fervently assured, formed a mental bath of extraordinary strengthening power."

"Play," he says, "is the highest phase of child development—of human development at this period; for it is self-active representation of the inner, from inner necessity and impulse."

"The plays of childhood are the germinal leaves of all later life."

"It is the sense of sure and reliable power, the sense of its increase both as an individual and as a member of the group, that fills the boy with all pervading, jubilant joy during the games. It is by no means the physical power alone that is fed and strengthened in these games; intellectual and moral power, too, is definitely and steadily gained and brought under control."

Over stimulation of the intellect at the expense of the body, is now universally recognized as an evil, which always weakens physical power, and thus tends to

destroy the harmony that should exist between the physical and the intellectual power of each individual. It sometimes results in the untimely death of the student.

The evil effects of the failure to observe the law of unity in the development of physical, intellectual, and spiritual power in childhood, would reveal themselves more clearly, if the children had not many opportunities for natural unified development in their free play out of doors. These evil effects are much more clearly seen in the cities, where, until recently, children have not had satisfactory opportunities for free play.

The kindergarten is much more essential in cities and towns than in rural districts to provide opportunities for operative work, for creative work, for relating the child to Nature through its growth processes and for unified development of the child's power, physically, intellectually, and spiritually.

Children who are brought up in the country usually have several advantages over those who are brought up in the cities,

or in the towns. They have much better opportunities for free play out of doors; they are allowed much greater freedom in making gardens of their own, and of thus becoming vitally acquainted with Nature through her growth processes; they have unlimited opportunities to plan new things, and to try to achieve them; and they have more opportunities for rendering loving service in the performance of daily duties by sharing the responsibilities of the family in various departments of the work of the home, the garden, and the farm—especially in the care of poultry and live stock.

Froebel provided the same types of three-fold culture in the kindergarten by his system of plays and games; by real gardening, where possible, and by planting seeds in boxes, where no ground can be secured for gardens; by operative processes requiring creative planning, and transforming manual work; and by kindling the desire to perform loving service by wisely chosen stories, and by training the children to make gifts for mother, father, baby, grandma, grandpa, and other relatives or

friends. Every article made by a child in the kindergarten is designed as a gift for some loved one, or some needy one. The joy of the child in the kindergarten at Christmas time, results from giving presents, not receiving them. The kindergarten Christmas tree is covered with gifts made by the children themselves for their parents, or their brothers, and sisters. They are thus trained to become producers of happiness, to render loving service to others, and to recognize their responsibility for the good they have power to achieve.

Those who have seen the little ones presenting their gifts to their parents or to other members of their family—gifts made by themselves—know that to childhood at least it is more blessed to give than to receive. The blessed Christmas time is too often made a time when the milk of youthful generosity is soured so that it becomes adult selfishness.

The quotations in this chapter from the writings of Froebel prove that he planned consciously to develop body, mind, and spirit in unity by the same processes and

at the same time in the plays, games, and occupations of the kindergarten. Experience has shown that, even to adults, strength of body, strength of mind, and true spiritual growth, come with most productive power, when they are developed at the same time, and by the same operative processes. The essential element in securing development, is the vital interest taken in the operative processes.

The growth in each of the three departments of power that result from any effort, depends more on the interest that stimulates effort than on the amount of physical energy put forth. Creativity in this, as in all other departments of productive activity, is more developing than co-operation in achieving the plans of others, because it arouses vital interest.

One of the many reasons why play is so comprehensively developing to the child's whole being, is that when playing he is an original, independent individual seeing new conditions, making new plans to meet the new conditions, and immediately trying to execute his plans.

Chapter VII

Storing the child's mind with knowledge

For many years the communication of knowledge was the supreme aim of education. Until recently educational systems were based on the half truth "Knowledge is power". No educational system based on this ideal can train a rapidly developing and progressive race. Knowledge does not become power till it becomes a vital part of the selfhood. Storing knowledge in the memory does not make it vital. Knowledge becomes vital power only when it is organized as a part of the child's enriched individuality. The child is infinitely greater than knowledge, and all educational systems must ultimately be based on a reverent recognition of the value of the child and of the possibilities of his growth. When this is done, the child's power, skill, and character will be developed much more rapidly than

in the past, and knowledge will have more vital power than it could have otherwise.

Five men—Locke, Rousseau, Pestalozzi, Herbart and Froebel brought child development into prominence. They may be divided into two classes. Locke and Herbart believed they could mould the character of a child as they wished, in accordance with the nature of the knowledge they communicated to him. Rousseau, Pestalozzi and Froebel taught that character development is a growth, not a process of moulding, and that knowledge really becomes a vitally productive or transforming power only when it is used in the achievement of definite creative purposes. Knowledge indeed never becomes clear until it has been wrought in, assimilated, and wrought out in the achievement of original plans. The achievement of original plans defines knowledge and permanently fixes it as an element of power in the life of the child. Knowledge should become an element—a vital element—in the creative life of each child, but this result cannot be

attained so long as educational systems are based mainly on the considerations of systems and methods of communicating knowledge. This desirable result will be achieved when the supreme study of educational leaders is directed to the development of the child, and not to the knowledge that should be communicated to him.

Taking Herbart and Froebel as representing two clearly defined modern ideals of training, we may see more perfectly the difference between the two ideals, one of which makes knowledge the transforming agency, and the other makes the child the transforming agency.

Both Herbart and Froebel studied the child in order to plan an educational system that would develop a higher type of character, and enable each individual to work out his highest destiny. Both made the development of moral character the supreme aim of education. But their fundamental ideals were radically different.

Herbart studied the child to find the best that could be done for him by adulthood.

Froebel studied the child to discover his own natural powers and growth processes, so that he might be able to help him in working out his own development.

Herbart magnified and dignified the work of the teacher and the parent.

Froebel, while recognizing fully the importance of the teacher and the parent, revered the child's selfhood, and revealed the vital importance of the child himself, as the chief agent in his development.

Herbart limited the original capacity of the soul of the child to one power—that of "entering into relations with the external world". He believed that the teacher could make the child's soul according to his plan, and that the character of the soul may be decided by the kinds of knowledge used in its making.

Froebel believed that the soul of the child transformed knowledge, not that knowledge formed and transformed the soul. He regarded the soul as an element of divinity that must develop in power, and that reaches its best development by its own creative self-activity.

Herbart made the will the result of action.

Froebel made action the result of will.

Herbart aimed to develop in his pupils the power of co-operative and productive activity.

Froebel's ideal was co-operative, productive, *creative self-activity*.

Herbart made instruction the basis of morality.

Froebel made moral development depend on loving service, the growth of true emotions, and the culture of the achieving tendency. He made the basis of morality true living; not information, or instruction.

Herbart stored the mind with knowledge.

Froebel trained the child to use knowledge as he gained it in achieving original plans. He awakened new ideals in the child's mind, and developed his emotional battery power to propel him to achievement of his new ideals.

The child is greater than knowledge. Every progressive step in modern education is based on the increasing reverence

of humanity for the individuality or self-hood of the child.

Notwithstanding this fact, knowledge is of great importance in the child's education, and in his future life and progress. So long as knowledge is treated as the secondary aim in education and the development of power, skill, and character as the primary aim, there is little danger. So long as knowledge is made the primary aim, educational systems cannot achieve the best results either in communicating knowledge, or in developing power, skill, and character.

Thoughtful minds have long noted that a child has acquired a wide range of knowledge limited only by the extent of his experiences, when he is two years old. He has learned to speak a new language, and to speak it well or incorrectly according to the way it is spoken at home. He learns correct pronunciation as easily as incorrect. He learns to speak grammatically quite as easily as ungrammatically. He knows the name and the use of every article in the home that he has ever heard

named, as it was used. He has intimate and reliable knowledge about many things in his environment.

He never learns after he goes to school, as rapidly as he did before he went to school. Froebel knew that this should not be so. He believed that children would continue to acquire knowledge and relate it to other knowledge as rapidly and as definitely in school, as before they went to school, if school conditions and methods were adapted to the child's nature and to the laws of his growth.

Froebel knew that no rational mother ever taught her little child the names and uses of spoons, knives, forks, cups, chairs, or other articles. Outside of school no one was ever unwise enough to do such teaching. The knowledge gained by the child before he went to school was the incidental result of his activities and his experiences, not the result of direct teaching.

Froebel's kindergarten system and work beyond the kindergarten was planned to continue during the life of the young child, the growth and knowledge-gaining pro-

cesses that were so vitally developing before he went to school. He preserved and developed the child's vital interest in life by his experiences in the kindergarten; he provided for growth in power and increase in knowledge by the child's self-activity; and he made the child conscious of the value of knowledge, of fact, and of law by training him to use both old and new knowledge in planning, and to use both old and new laws in achieving his new plans.

In this way he continued in the kindergarten in accordance with clearly defined and logically related, progressive plans, to reveal new knowledge and new laws, and to make the knowledge and the laws real elements in the child's life, and not merely facts and principles stored in his memory. He retained the same vital laws of child growth that revealed and fixed knowledge and law in the child's life in the early stages of his development in knowledge and power; through essential, evolutionary self-activity in learning the most important knowledge and laws by

applying them, as he had done in his free life before he went to the kindergarten. He did not leave the child's progressive development to chance. Neither did he rob the child of freedom or of self-activity. He guided him in the free use of choice and real self-activity under law to develop in his consciousness the most essential laws of life, and relate them to his powers and to the knowledge necessary in applying them, and thus make them vital, organic elements in his character.

Even if the sole aim of the teacher were to communicate knowledge, the surest way to reveal it, and the most certain way to help the child to retain it, is to train him to dig for it himself, and to use it, when he gets it. Every new lesson should consist of two parts, the revelation of new truths and new principles, and their application when understood. Revelation is important; application is still more important.

The introduction of the kindergarten has revolutionized the methods of teaching from the primary classes to the universities.

The science teacher or lecturer, until fifty years ago, was satisfied with stating facts and explaining principles. Occasionally he illustrated them with diagrams on the blackboard. Often there were no blackboards on which to make the illustrations. The students were expected to write the facts or laws in their note books, or to memorize them from text books in order to be able to pass the examinations. In after years both facts and laws were generally forgotten.

It was quite natural that most students should forget them, because there was no vital reason for remembering them, except in the case of teachers who were to blight other minds by the same unnatural methods. A much higher stage was reached when the teacher or professor performed experiments and the pupils recorded the results in note books. This however, showed but a partial comprehension of the laws of growth that Froebel used in the kindergarten. Finally in all schools and universities that make any claim to use modern methods, laboratories are fitted up in order that

every pupil or student may perform for himself the experiments by which known facts and laws may be tested, and by which still unknown facts and laws may be revealed.

Dr. William T. Harris, the greatest educational philosopher of his time, said that "Mathematics—especially geometry—unfolded naturally in the minds of children trained in a good kindergarten by the use of the gifts". In similar ways the methods of teaching all subjects have been improved so that the child in school continues to be self-active, and is trained to be self-directive. He is trained to dig for the gold in books instead of to memorize their contents. He is trained to use knowledge creatively instead of reproductively.

As a result of knowledge-cramming for examinations which destroyed the natural taste for reading, a very small percentage of men and women read on through life the books that are the storehouses of the illuminating experiences and revelations of the past; that contain

the wisdom and the vision of the world's leaders.

The methods of the kindergarten, when they are understood and practised in the schools and homes of the world, will give the men and women of the future more vital reverence for knowledge, clearer remembrance of the knowledge they have acquired, more ready response of memory with knowledge required unexpectedly for immediate use in emergencies, and more power to use the knowledge they have in gaining more knowledge. They will also create a hunger interest for more knowledge to guide them in their progressively higher work for themselves and for their fellowmen.

Chapter VIII

How to develop balanced character, to kindle higher ideals, and to guide to higher vision

In true growth it is necessary not only to preserve the essential balance between the physical, intellectual, and spiritual powers, but to preserve also proper balance in the elements of these departments of human power. Physical exercise may be given to develop the organs of the body, to give erectness of pose, to strengthen the muscles, to promote grace and dignity in action, to keep the nervous system in proper tone, or to train the whole body to respond quickly and definitely to the mind. Perfect training physically will neither neglect nor overdo the training of any department of physical power, or skill, or grace, or dignity, or efficiency.

Physical health means harmonious physical development in every department of the physical being. It is equally true that

intellectually and morally each intellectual and moral element must reach its best development in order to attain the highest, the most complete, and the most self-active intellectual and moral efficiency. Man's powers in their development illustrate perfectly Froebels' fundamental law of organic unity; the more perfect the development of each individual power, physical, intellectual, and spiritual, the more perfect the development of the whole being; and the more complete the development of the being as an organic unity, the greater become the possibilities of the development of each individual power.

A crank is a person whose powers are not properly related and balanced. Lack of balance may result from over development of some department of power, or from neglect to develop other departments of power. Education should promote harmony between the elements of a child's power. Until recently education tended to produce greater lack of harmony by devoting attention almost exclusively to the intellect and neglecting the other departments of power.

Even the intellectual development of schools and universities has been directed mainly to the lower intellectual powers, the powers of receptivity, of memory, and of reflection. Modern education based on Froebel's ideals does not undervalue any intellectual power, but it teaches that the subordinate intellectual powers can reach their highest development, only when they are developed in relation to, and in harmony with the higher intellectual powers of achievement, of imagination, and of vision. It plans to develop the highest elements of intellectual and moral efficiency, to make more thoroughly balanced men and women, to add to their joy giving power, to give culture to their esthetic power, to increase their achieving power, and to qualify them for higher and clearer vision.

Utilitarian ideals have restricted educational effort. Modern education however recognizes the vital importance of a more comprehensive training in the art of making a living by the development of the creative, the constructive, and the productive pow-

ers. The development of these powers promotes the development of all the powers of each child, especially of his special individual power. It is right that the child should be trained to value wealth truly. He should know that it may be an agency for good. He should learn also that wealth may bring evil instead of good; sorrow instead of joy. Unless the child's higher intellectual powers and moral powers are developed, material conditions are almost certain to engross his attention throughout his life, to prevent the recognition of real glories available for him, and to rob him of the joy of helpful, hopeful, sympathetic co-operation with his fellowmen. The wealthiest men are those who see diamonds in the dew drops, and gold in the after-glow. The men and women who most clearly understand the value of material things are those whose higher intellectual and spiritual powers have been developed most perfectly.

The higher the intellectual power, the more useful are its life values, and the greater the possibilities of its growth. The

greater also are its advantages in developing and harmonizing all subordinate powers. The development of the imagination, for instance, is much more essential to the comprehension of mathematics, than the study of mathematics is to the development of the imagination.

Art should be taught in all schools and to all children to qualify them for a better understanding of the great ideals revealed in the past in painting, sculpture, and architecture; to give power to conceive new and higher ideals of beauty; to improve and elevate the taste in home making and decoration; and to qualify for greater success in most of the departments of industrial life.

Music should be taught to kindle elements of power, and joy, and spiritual growth; to qualify for receiving inspiration and uplift from a more perfect appreciation of the revelations of the great composers; and to enrich individual and family life by interpretation of good music. A knowledge of music may have many practical advantages, too.

Most of the teaching of literature in the past was largely devoted to the study of the meaning of the words used, and to analysis of the sentences in the study of the selections chosen. The result of such teaching was that a very small percentage of adults continued to read good literature with a view of getting from it a wider outlook on life, higher ideals of the growth of humanity towards the Divine, clearer visions of duty, and more sublime revelations regarding the universe and man's relationships to it. The wisdom of the sages and the glorious visions of the poetic spirits who had come most perfectly into harmony with the Divine Spirit through the progressive centuries, were made mainly "A study of words and grammar". The vision was lost in the study of the form in which it was expressed.

Froebel revealed the better way of using art, music, and literature, as a means of developing and kindling the supreme elements of human power and character.

The most vital revelations of the evolution of humanity are not contained in his-

tory. They are the revelations in great art, in great music, and in great literature. In these we find the records of the prophet souls who found the crests of the hills of progress, who have climbed to the summits of higher hills, and who have been the heralds in humanity's epoch movements toward a higher civilization.

As educational leaders have learned the philosophy on which Froebel based his work in the kindergarten, the teaching of art, music, and literature has become more vital. Art is now recognized as a means of revealing originality and of making greater men and women with power to produce higher conditions of life, not merely of making great pictures. Music is taught, not as an accomplishment, but as a life-transforming agency. Literature is regarded as the great storehouse in which have been recorded the progressively more splendid visions of humanity consciously growing towards the Divine. Good teachers no longer make the literature lesson a formal statement of the best available interpretations of the meaning of the

author, but a training of the student so that each one may interpret for himself.

To tell a child or a man what some one else has learned from a great poem is not a vitally educative process. Each child should be trained to be his own interpreter. Each should decide independently which is the greatest thought in the poem, or the most exquisitely constructed stanza; and he should be trained to state to his teacher and to his fellow students his reason for choosing the thought or the stanza.

Each student should get from a picture, song, or poem the elements of uplift and power adapted to his own individual nature, and to his own stage of development. When teachers aim to secure this result by methods which do not regard the pupils merely as vessels into which may be poured the most advanced interpretations of the most learned scholars, but as independent interpreters, they are doing really vital work. Progress by this method may appear to be slow at first, but each step gives greater power to see independently, and therefore gives greater faith.

To see is greater than to know. Vision is of more value than learning, as a preparation for persistent joy in searching for truth—the enlarging truth of advancing civilization—and as a qualification for finding the special truth and thought needed at each stage of the individual soul's development to stimulate it to a higher degree or a wider range of vision.

No adult interpreter can truly and effectively interpret great literature for a child or for a youth. The more advanced the interpreter, the higher his power, and the more profound his learning, the less vital and stimulating his interpretation is likely to be to an immature student.

When through childhood and youth an individual is trained to use the vision he has in searching for the beauty and glory in the writings of the leaders who have had the highest and truest world vision in regard to God, and humanity, and growth, and duty; when in each succeeding year he has read over again his favorite poems or his most kindling prose, and has found each year new visions of thought and of beauty

in them that he never saw before, adapted to his higher stage of development; then he is ready to study the interpretations of others without dwarfing his own vision power.

Froebel used the child's love of nature as a means of fixing in his life the apperceptive centres of a wider vision power that should in later life relate him to the universe and to its Creator. A great deal of "Nature study" introduced into the schools of the world, as a result of the work of Pestálozzi and of Froebel is unproductive, because their revelations have been misunderstood. The word "study" is misleading. The common thought has been: we should train the children to study Nature when they are young, in order that they may enjoy the study of Nature when they are older. Nature has been studied as a basis for investigation and classification. Froebel revealed Nature to the child as a growth process, as life related to other life, as life that may be aided to higher life, and as one of the clearest and most unfailingly interesting revelations of wisdom and unity.

Recognizing the value of knowledge after it is vitalized by assimilation into the infinitely more important element—the child—recognizing the essential value of the achieving tendency, as a means of transforming conditions in harmony with new ideals; and recognizing the importance of training the observant, the conceptive, and the reasoning powers, Froebel's whole system aims to kindle and develop the imagination and the vision power, so that the whole being may be harmoniously balanced.

It is not enough that we should understand the material conditions of our environment, and know how to transform them. We should be qualified to understand the higher visions, yet unrevealed in knowledge, of yet unseen spiritual beauty, and of human relationships to each other and to the Divine, that are becoming clearer as we climb out of the mists.

Chapter IX

The developing of the emotional nature

“The difference between one man and another consists not so much in talent as in energy,”—Dr. Arnold

The greatest engine is useless without motive power. Character cannot be great without well developed motive power. A man may possess knowledge; wisdom; power to gain more knowledge from books, from nature, from experience; well developed power to reason; kindled imagination and revealing vision power, without being an efficient agent in promoting a higher civilization. The qualifications specified fit him for effective service, but in addition he needs motive power to propel him to achievement.

His will is not a sufficient battery to keep him working at his best. Men do not do their best when they have to be kept at work even by their own will power acting

in response to a conviction of duty. Man's emotional nature is his strongest impelling force—his natural battery power.

His emotions may propel him towards good, or towards evil, towards the highest in his nature or towards the lowest. Because men recognized that response to emotion had great possibilities of degradation, the trainers of childhood and youth before the time of Froebel consciously tried to weaken and restrict the influence of the emotional nature, even as many tried to strangle the imaginations of children. Steam and electricity uncontrolled are very dangerous; controlled and wisely directed they are powers that move the machinery of the world. The emotions are the battery powers of character. One of the highest duties of the trainer of the child is to develop the power and the controlling tendency of the child's emotions, and to give him self-active directive power to guide them.

Froebel knew that if any great element or tendency in the life of a child is "strangled in its cradle", it is not destroyed but

grows on in the child in a perverted condition, not as an element of strength, but as an element of evil. Plato, Goethe, Froebel, and Ruskin understood this law: "All evil springs from unused good". This is a vital law in child training. Froebel made the law clearer by teaching that "Evil springs from misused good": that every element of goodness in our nature will weaken or degrade us, if we misuse it. It would be revolutionary in the training of children, if educators clearly realized the vital meaning of the profoundly true law: that the higher the power is, and the greater its possibilities of good in the child's character, the more rapid and the more complete is the degradation of character resulting from its misuse.

The fact that the undeveloped and untrained emotional nature is liable to impel towards evil, is not a good reason for trying to prevent the development of its power. Leading educators until recently spoke approvingly of breaking the wills of strong-willed children. Intelligent men now know that the will cannot be too strong.

They know also that the thoughtless soul surgeons who try to break a child's will, are guilty of a crime, compared with which the deliberate breaking of his leg would be harmless. Power should always be developed, never destroyed. To weaken or destroy any power must inevitably weaken character; worse than this, it warps character.

Neither will power, nor emotional power, nor any other great power, should be destroyed, or weakened, or coerced. Power should be developed and strengthened, and made more effective in achievement. The child loves to achieve. By achieving, his own impelling powers and achieving powers, are strengthened. So are his controlling and directive powers. Every good, controlling, impelling, and directing power attains its best development, when the child is creatively achieving his own plans.

Weakening his emotional power robs the child of self-impelling power; weakening his will robs him of self-directing power; coercing the child weakens his interest in

life. It weakens also his powers of self discovery, of self-impelling, and of self direction.

Power is good and only good. It may be used for wrong purposes. Children through lack of wisdom and of experience often do use power for wrong purposes. They do so because adulthood has not provided appropriate conditions for the creative use of the child's powers in trying to achieve right. Whatever the reason may be, it is unwise and destructive to weaken the misused power, when it is only necessary to provide more attractive conditions for doing right.

The child is naturally creatively operative along every line that will develop his powers. In his cradle he kicks to develop his physical powers. His mother does not need to train him to kick. The reasonable mother does not tie down his legs because he kicks. She gradually leads him to play a game that opposes her power to his by pressing with her hands against his little feet, not to stop his kicking, but to develop his power to use the muscles

of his legs. What a revolution in child training would be brought about, if throughout his childhood parental power and child power worked harmoniously for the development of his powers.

One of the most destructive mistakes of child training in the past has been confounding power with the wrong use of power. Power is good. Every element of power in the physical, intellectual, and spiritual power of a child should be developed. To fail to develop a child's power is culpable negligence; to weaken any of his powers or turn them to destructive elements of character, contributes to disastrous failure in his life.

Froebel's whole system aims to develop power, never to weaken or destroy it. His fundamental law, unity or inner connection, made it clear to him that in the development of a child by his own self-activity the related balancing powers of life and character would be inter-stimulating, inter-developing, and inter-directing.

He planned to develop the emotional

powers of the child, but at the same time, and by the same creative processes he developed naturally, in harmony with the increase of the propelling force of the emotions, corresponding wisdom to direct, and achieving power to execute. This produces a balanced character, by developing the child's powers; instead of an unbalanced and unproductive character which is the natural result of failure to develop his powers, or of adult interference with their normal growth.

The positive emotions are good. The so-called evil emotions are negative. They have no really positive existence. They exist because their corresponding good emotions have not had sufficient opportunities for development. If love directed our lives vitally, there would be no room for hate. Courage developed vitally, makes fear impossible.

The duty of adulthood is to develop the right emotions of a child, and to make them strong, dominant, impelling, battery powers in his life. Failure to achieve our plans or to perform revealed duty,

does not result from lack of knowledge. If men did as well as they know, the world would make progress much more rapidly towards a higher civilization, and Christ's ideals would be more quickly and effectively realized. If men universally did the brotherly thing they know to be needful, and that they have power to do, they would grow more triumphantly in character power, and be infinitely happier, because of new revelations through duty done.

The child or man who is conscious of a revelation of duty which he has power to perform, and who fails to try to perform that duty, weakens by his failure one of the most important elements of his character. When a man fails to try to perform a duty of which he is clearly conscious, he has not merely failed to do something for his fellowmen, he has clouded his vision of duty, weakened the vitality of his conscience, and lost part of the power that impels him to achieve. It will be harder in future for duty to reveal itself to him, and his battery power will have

to be stronger than before in order to move him to right action.

It is a dangerous practice to stir the true emotional nature of a child without immediately revealing to him an opportunity for the aroused emotion to impel him to the achievement of some necessary desirable good. There is danger in the emotional training of some Sunday schools, because the impelling force of the aroused emotions is not used in right effort. The stirring of the emotion is good, if it is used in impelling the child towards corresponding activity.

The ultimate aim of character training is effort to achieve our visions of right. The stronger the effort the more vital the character. The direction of the effort depends largely on our enlightened conscience and will; the energy of the effort depends largely on the vital development or the emotional nature. When any good purpose is aroused, if its stimulating motive power is kindled without the arousing and kindling leading to prompt and energetic efforts to achieve, there has been

a disastrous failure. Failure is always disastrous, when character has not enough battery power to achieve our plans.

Froebel saw the inherent weakness of the old character training ideals. He believed that the Creator made man with a wondrous capacity for growth. He believed that the development of every power in man, is essential in making him truly operative for right. He believed that the development of his intellectual and spiritual powers, was possible far beyond what had been understood and believed before his time. He believed that the power of each man is of supreme value to him and to his race. He believed that failure to develop any one of man's powers weakened all his other powers. He believed that coercive interference with the development of a child's power is a crime against the child and against humanity.

He was the first to make training of the emotional powers a definite purpose in education, and therefore his system of training and its underlying philosophy

should be studied carefully by all who are responsible for improving present methods of character training.

In his mother play, Froebel revealed to mothers how to kindle the elements of power in children, including emotional power.

In the songs, the stories, and the imaginative and trade plays, he starts the great emotions to grow so that in due time the child may become a man not only wise, and self-directing, but persistently achieving; because he is stimulated by propelling emotions; emotions that act not independently of wisdom and of will, but in harmony with them.

Chapter X

The development of respect for law

The old training is based on the belief that the children dislike law. This misconception led to most of the mistakes of the past in child training. It is especially to blame for the blind faith in coercion. No advocate of coercion ever claimed that it is a source of development. Some still say it stops wrong doing. Even if coercion could stop wrong doing by children, it would be a weak, negative, and ineffective system of training. The child develops by doing, not by not doing. As has already been pointed out, coercion is the lowest, the least effective, and most power perverting stage in the progressive sequence of training ideals; coercion, co-operation, and creativity.

All children naturally love law. All children as naturally dislike tyranny. It is clearly a good element of character to

dislike tyranny. Parental tyranny, or teacher tyranny, is quite as presumptuous, and quite as destructive of power, as national tyranny. Despotism is as dangerous in the home or school as in the state. True growth in the nation or in the individual, must be based on freedom.

Children love law and respect it till tyranny, somewhere in the home or school, robs them of their productive love and respect. Respect for law is one of the fundamental elements of good character, and of good citizenship. It is an element in the child's character naturally. The failure to develop it consciously by definite, systematic methods is culpable negligence, on the part of parents and teachers. The common practice of coercion by which the child is forced to lose respect for law, and to become antagonistic to it, is appallingly character weakening.

"But" say objectors, "the parent is responsible for the child, and parenthood is compelled to be coercive in order to stop the child from doing wrong." There is a short period during infancy, when it may

be necessary, occasionally, to save the infant from accident, or to save property from injury by prompt action of a restraining nature. Even then parents should avoid the evil effects of interference, which are generally more disastrous to character than the infant's action would have been to its body or to property. If interference is accompanied by joyous laughter and loving embrace instead of by coercive order in a high key, solemn threatening, sudden snatching, or menacing gesture, the child may be saved from humiliation and from consciousness of coercive interference.

The parent is responsible for the child, and his highest responsibility is for the development of all the elements of power in the child's life. Stopping wrong doing does not produce right doing. Worse than this, stopping wrong doing interferes with the development of the child's most productive tendency—the tendency to do—which not only is the most productive tendency of the child, but is the tendency that gives final value to every other good

element in the child's character. Stopping doing is essentially bad training.

If as much training were devoted to doing, as has been devoted to don'ting there would be little reason for parents or teachers to even think of the absurd and destructive coercion of the past. Even during infancy it is possible to surround the child by conditions that will make serious danger to him practically impossible, and to supply him with materials for occupation of great variety and strong interest to him, of such a nature that he cannot injure himself or damage furniture or other property in the home. It is easy if we study the child's progressive interests and his developing tendencies and powers to provide him, at practically no expense, with materials for his constructive use which will keep him interested and happy, and at the same time will develop his skill, and his transforming and achieving tendencies.

A child never objects to the laws of his games. He may dispute vigorously in regard to the occurrences of the game. He

will argue in regard to the "balls" and "strikes", or question whether the batter reached first base before the ball, but he never questions the law. One of the chief aims of adulthood should be to preserve and develop the child's natural respect for the law, and make it one of the dominant elements in guiding him in deciding his conduct in all his life relations.

The child's respect for the laws of the game, should naturally be developed into respect for the laws of his school, into respect for the laws of his municipality, into respect for the laws of his country, and away above these into respect for the laws of his own life and growth, and infinitely above these into respect for the laws of God.

This development in conscious respect for law is as natural as any other growth of the child, if it is not interfered with. When adulthood gets a reverent faith in the child, the child's respect for law will never be lost.

It is impossible to develop a truly pro-

gressive respect for law, so long as adulthood believes that children dislike law. It was natural, and it is still natural for adults who believe that the child dislikes law, to try to make him fear the law. Weak types may be held in bond by fear, but fear never develops respect. Some thoughtless people still confound fear of law, and respect for law. They are absolutely diverse; the one makes the other impossible. Fear of law prevents respect for law. Respect for law robs law of its terror. Fear is always devitalizing; respect is always vitalizing.

Froebel in every occupation, in every operative process, and in every game in the kindergarten, makes law essential as the sure guide to greater achievement. The first day the child is at school in his kindergarten, he learns, by revealing operative processes, the law of opposites, or of balance, or of harmony, or of related unity by making his "form of beauty" after he has made his "first cut". He may make hundreds of "forms of beauty" afterwards, and in doing so he follows the same great

law, although he never repeats the pattern of his first "form of beauty." Each "form of beauty" is a new creation, and he knows he could not make one of them without the law of opposites. In the course of his experience this law becomes a part of his conscious life. Without this law he might have cut and pasted paper for years without making one harmonious form of beauty.

In this way he comes to know that law is his guide, and recognizes law as his friend. He recognizes law as a directive and not a restrictive force in his life; a force that leads to doing and not to don'ting.

Law is a positive element in the kindergarten, and not a negative element. It helps the child to achieve instead of interfering with his efforts to achieve. He is taught this great lesson not in words, but by operative processes that follow laws of which he has become conscious. Operative processes are the only processes by which great laws may be wrought into character.

The law of opposites, or balance, or

harmony, or related unity, will evolve in the child's life as he grows older, and will reveal to him the need of balanced powers in his character. It will gradually qualify him to understand the rhythmic harmony of the universe.

In the same paper cutting and pasting occupation already considered, the child has revealed to him the law of sequence. As he is taught to make fold after fold and cut after cut, he learns that they follow one another in a logical and definitely related sequence, and when he is older this law makes reasoning in logical sequence a natural process.

It should be remembered, too, that the revelation of law as a guide to successful achievement, is but one of several distinctively educational results of the single occupation of cutting and pasting. This is true of all the occupations of the kindergarten. Throughout the whole range of his occupations, his games, and his plays, the child's success is achieved by his obedience to law.

Most child trainers still demand obedience to themselves instead of obedience to law, and respect for themselves instead of respect for law. By doing so they lose the sympathetic respect of the child, and prevent the development of respect for law, as a conscious element in his being, as one of the most essential qualifications for good citizenship, and for reliability of character.

"The perfect law of liberty" is one of the most profound expressions in the Bible. It reveals the vital truth that law and liberty should be in perfect harmony; that control and freedom are in no sense in conflict. Froebel aimed to make the kindergarten "A free republic of childhood". This is the highest conception of the training of childhood yet revealed to man; that the child should be ever under law—but always free; guided by the same fundamental laws as his fellows, but under these laws free to achieve his own original plans independently. In this way he learns to respect law and to respect himself, as a being capable of understanding the "perfect

law of liberty", and capable also of creative achievement by following directive law.

Character training will be revolutionized, when men understand the inner meaning of the Bible expression "the perfect law of liberty", and when homes and schools become "Free republics of childhood".

Many very intelligent people yet shudder at the mere suggestion of freedom for children. Some of them do not hesitate to blame the kindergarten for the disrespect for authority on the part of many children, although they know absolutely nothing about kindergarten philosophy, or true kindergarten practice. Gladstone, at seventy, said the one criticism he had to make of the teachers in the school he had attended was that "They were afraid of liberty". History, and experience in our own time prove that there is most anarchy, where there is least freedom. Anarchy is the son of coercion—not of freedom. Men's minds will always be confused in regard to child freedom, until they definitely comprehend the difference between

"Liberty under law", and liberty without law.

There are thousands of schools now, since Froebel's ideal of "Free republics of childhood" was revealed, in which there are never any cases of "discipline" such as used to occupy so much time, and cause so much sorrow, and dwarf the originality and the power of so many children. Yet the pupils in these schools are attentive, interested, progressive, co-operative, and creatively self-active in vital processes to a much greater extent and to a much higher degree than in the schools of former days, which were in no sense "Free republics of childhood", not even constitutional monarchies, but were absolute, despotic monarchies in which arbitrary law and authority were dogmatically established, and despotically administered.

Democratic principles are sure to triumph ultimately. Good democratic citizenship is not promoted by despotism even in the control of childhood. There should be perfect harmony between control and freedom. The success of democracy is

essentially dependent on consciousness of the true meaning of the "Perfect law of liberty".

The kindergarten is a perfect democracy in which the natural respect of the child for law is fostered and developed, and in which law is recognized as essential to success in every department of the child's work. It is absolutely impossible that any man who studies the work of a good kindergarten, and the philosophy on which the work is based, can believe that a kindergarten could weaken a child's vital respect for law and order.

Froebel said "If national order is to be recognized in later years as a benefit, childhood must first be accustomed to law and order, and therein find the means of freedom."

Froebel's greatest contemporary interpreter—the Baroness Von Marenholz-Bulow wrote—"Nothing is left then, but to set free obedience in the place of blind obedience, and to render the masses through civilization capable of seeing that only the self-restraint of individuals and their

voluntary subjection to law, make greater freedom in society possible. That mode of education which can solve this problem may justly be called education for freedom."

Froebel's system aims to lead to the future free and conscious obedience to law, and thereby lead at the same time to the highest possible degree of freedom.

There may be deadness under law, or life under law. We may develop respect for law as a dominant element in character by making law the supervising partner in the child's creative work, or we may develop a dislike for law by making it merely the subordinate agent of coercion. We may reveal law as beneficence, or as enslavement.

Chapter XI

The development of conscious responsibility

Responsibility, self-consciousness, and self-control were treated negatively in the old training. Children were made conscious of weakness, not of power. Responsibility meant responsibility for the wrong we did, not for the right we have power and opportunity to do. Self-consciousness meant consciousness of weakness, not consciousness of strength. Self-control meant power to resist temptation and keep away from evil, instead of power to use the achieving elements in our natures to promote the development of humanity, and transform conditions in the way of advancing civilization.

Of course we are responsible for the wrong we do, but there is no vitality in that thought. There is vitality in the thought that I have power to do something for God and humanity better than any

other man. There is some vision I alone have power to see truly. I am responsible for seeing my vision and for achieving my work. The consciousness of this is the only basis on which a vital propelling recognition of my responsibility can rest. The new training makes a child conscious of his special power, his individuality, his selfhood, and reveals his relationships to his fellowmen, so that he becomes clearly responsible for the use of his selfhood in the achievement of his part in promoting the highest interests of humanity. The consciousness of special power logically leads to the consciousness of special duty. The new training reveals the highest duty of each child to attain to his highest individuality in order that organized and related humanity may be aided by him in taking its next upward step.

Life is a success in proportion to our achievement of good; it is a failure in proportion to the amount of good we might have done, but failed to do.

Even the recent books on moral training that are not based on the philosophy of

Froebel, treat self-control as a power to resist temptation and to keep away from evil. A very modern book written by a very able man, gives as an illustration of self-control, the power of a reformed drunkard to resist the temptation to drink, and to keep away from the saloon in which he formerly wasted his life and his money. It is better to resist wrong than to yield to it. It is clear, however, that a man may keep away from the saloon and from every other form of evil, and yet achieve nothing for God or for humanity.

There is no vitality in negative goodness. There is small reason to boast of making a being created in the image of God, a mere dodger of defects. Training must do more than guide him away from evil; it must fill his life with propelling determination to do good—to do his special kind of good—and develop his achieving powers so that he may be able to carry out his plans successfully. This is true the meaning of self-control.

Responsibility has been revealed in the past as a solemn duty. It should be re-

vealed to the children as a great privilege. There should be no solemnity associated with responsibility. Duty will be joyous when children are properly trained; when creativity is universally substituted for coercion; when spontaneity and control are seen to be elements of the same unity; when liberty and law are known to be in harmony.

Loving service can never become compulsory service. Service should become increasingly joyous throughout life. Men destroy the elements of joyous service by wrong ideals of training, and then marvel that it so generally dies as an effective, spontaneous element in character.

There can be no other joy so completely satisfying, or as richly developing to a man, as the successful achievement of original and unselfish plans.

Responsibility should reveal our most attractive fields of happiness, and provide our most stimulating interests in our conscious upward progress. It will do so, when all the children have their individual powers kindled; their achieving tendencies

developed; their organic unity with the race revealed; their responsibility for making their impress on civilization, by achieving the good they have power to do, made clear to them; and their faith in themselves as the representatives of the Divine, made the supreme motive of their lives.

"Idealism" some say, who lack the true vision. The world makes all progress by struggling towards higher ideals. No thoughtful man or woman is satisfied with the results of child training in the past.

Humanity needs to be guided by a new idealism in character training. Froebel has given a new interpretation of Christ's ideals, and his interpretation is the most reasonable, and the most hopeful yet given to humanity..

Chapter XII

*Adulthood should make the child conscious
of power: never of weakness*

Self-consciousness has been regarded as a weakness. There are two kinds of self-consciousness of power. By making a child conscious of weakness I make him weaker; by making him conscious of his power I am kindling the elements that will keep him growing towards the Divine, by making him conscious of power to achieve I am making him conscious of power to achieve for the Divine. Each child represents a thought of God, and a plan of God. I should reveal this glory of his birth-right to him in every way possible so that he may climb triumphantly through life with achieving faith in God, and in himself.

Whoever contributes in any way to making a child conscious of weakness or badness is developing weakness or evil in the child. By calling a child "bad," I am defining

the ideal of badness in his mind and life. I am not defining the ideal of abstract badness, but of badness in him. There is a strange and altogether degrading anomaly in calling a being created in the image of God "bad". Twisted he may be; a great organism out of order he may be. My duty is to find out what is the matter with his organism and set it right, so that his organism may grow more freely and truly. He is a musical instrument making discord. My duty is to get him in tune with the universe, so that he may produce divine harmony. I should never call him "bad." I should watch for any act of his that is generous or brave, or kind, or manly, and when he and I are alone, I should let him know with hearty appreciation that I saw him do it, and that I am proud of him for doing it. It may be that a special hand clasp of appreciation may be better than words. I should be ever on the alert to plan opportunities for service by him for some one whom he can help.

The old theology was to a large extent responsible for making humanity self-

conscious of weakness. It taught that self-faith was sinful. It preached spurious humility. It persistently told us we were "worms"—"poor, unworthy worms of the dust". Wormy Christians are useless. They are right in calling themselves "unworthy". They might use stronger adjectives and still be within the mark.

Compared with the Divine Creator, we are but worms. But we represent His plans; we are thoughts of God. He sent us here to be His representative partners. We should use our powers to achieve the visions He gives us, instead of calling ourselves "worms".

When Marmion had done the work assigned by the English King at the court of the Scotch King, the Scotch King recognized that Marmion was his guest till he got out of Scotland on his way back to London, so he asked the Border Chieftain Douglas to entertain Marmion.

Douglas despised Marmion, but he obeyed his King. He entertained Marmion courteously till the morning, when Mar-

mion and his troop stood ready in the courtyard to depart. Then Marmion cordially extended his hand to shake the hand of his host. Douglas scornfully refused to take the offered hand and said:

“My castles are my king’s alone
From turret to foundation stone.
The hand of Douglas is his own,
And never shall in friendly grasp
The hand of such as Marmion clasp.”

That would have daunted most men but Marmion stood up and bravely replied:

“He who does England’s message here,
Although the meanest in her state,
May well, proud Angus, be thy mate.”

That should be our spirit. We are not here as individuals merely. We are here as representatives of our King. We are truly unworthy representatives, if we whine and call ourselves “worms”.

We should make our children self-conscious of strength, not of weakness. We should teach and act as if we believed that

Christ came not merely that we should have power, "but power more abundantly". We should teach that "more abundant power" is ever the reward for honest effort to achieve the vision of today.

Chapter XIII

Control and spontaneity

"The Child is the Sum of the World"
—Emerson.

"Let Childhood ripen in Childhood"
—Froebel.

If a man is to be free at maturity he must be free in the subordinate stages of childhood and youth.

There may be perfect harmony between control and spontaneity.

The true ideal between parent and child is what the Bible calls the "perfect law of liberty".

The child develops by what he does himself, and plans himself. If any meddling or inconsiderate parent or other adult interferes with his work and prevents his spontaneous activity either through kindness or ignorance, he arrests the development of the child's best powers.

The child's interest cannot be fully aroused

ed by plans made by others—especially plans made by adults.

The little girl who said, "What is the use of having a planner of my own, if I have to keep doing what you plan", was wiser than her mother. Self-activity is the basis of vital character training.

Training should mean development. Development should mean free growth. Free growth results from self-activity, which means the free action of the child in trying to achieve his own plans.

The child develops more completely and more rapidly by action directed by others than by study, but action under the direction of others develops his least essential powers, and these only to a limited extent, and very imperfectly. Powers developed by action under the direction of others, do not promote the self-development of the greatest powers in the child.

The only complete development of a child must be attained by free activity in trying to achieve his own plans.

If we keep the child in an environment of materials suitable for the kindling of

productive interests during the successive stages of his related periods of intellectual and spiritual growth, and allow him freedom in using these materials, his selfhood or highest power will develop, and its development will give a new and higher value to all his other powers.

The development of a child's selfhood really means the awakening and growth of his re-creative, and creating powers.

Activity in response to the direction of adults during the child's early years not only fails to make the child creative, it prevents the development of his creative power.

The only possible way in which a child's creative power and tendency can be developed is by self-activity—that is activity in carrying out his own plans.

The greatest revelation that can ever be made to a child is the revelation of his selfhood, or individuality, or the special image of God in him. This is the element in him which must be developed in order that he may do his special part in promoting the true progress of humanity.

Without the development of his selfhood a child cannot become a true representative of his Creator.

No form of coercion ever kindled a soul.

Every form of coercion dwarfs the selfhood and the creative power of a child.

Every child loves to work in co-operation with father or mother until by some act of disrespect or of tyranny the golden bond of unity between the child and his parents is broken. The child never breaks the bond.

Chapter XIV

Courtesy and reverence

One of the much used maxims in regard to child training has been: "Children should be reverent to their elders". It is of much greater importance that the "elders" should be reverent to the children.

When all the elders are vitally reverent to children—not to their own children only, but to all children—then all children will naturally be reverent to their elders.

When all parents and other adults are genuinely courteous to the children, the children will be as genuinely courteous to adults and to each other, as their seniors are to them and to each other.

Vital reverence and genuine courtesy were never developed in a child's character by demanding them. They grow in the child heart not in response to orders from adults, but in response to reverence and courtesy from adults.

The reverence and courtesy of adults must be real. They must not be superficial forms merely, they must be the joyous expression of true feelings of reverence and courtesy in the hearts of the adults.

Demanding and ordering courtesy from a child makes courtesy a formal matter, and prevents the outgrowth of real courtesy from within the child's heart. The response of the child is not true courtesy.

The reverence given on order is not genuine reverence, it is awe combined with fear.

Reverence and courtesy compelled from the child injure the child in two ways; by preventing the growth of true reverence and vital courtesy in his heart, and by compelling him to be a hypocrite.

A hypocrite is the meanest thing that can be made out of a being created in the image of God.

Reverence and courtesy given in response to loving reverence and genuine consideration are as natural as the response of the leaf buds and flower buds to the warmth of the sunshine in the Spring.

The greatest need of humanity in all its dealings with the child is a more profound reverence for the child himself, and for the essential value of the individual soul.

Reverence for the individual soul is the real foundation for freedom; for democracy as revealed by Christ.

Chapter XV

Freedom and obedience

Freedom has meant merely freedom for men; it now means freedom for women too. Freedom for the child will be the greatest step in human development.

"Free obedience must take the place of blind obedience."

All children love to be obedient till someone chills their love.

"All evil springs from unused good." So said Plato, Goethe, Ruskin. It is clearly true that *misused* good develops into its corresponding evil. So does every undeveloped element in the child's nature.

Obedience perverted by parental or other adult unwisdom naturally and inevitably degenerates into disobedience.

Respect for law in the child naturally becomes rebellion against law, when adults are tyrannical and coercive.

Every good element in the nature of a

child will degrade him if it is undeveloped or misused. This should be one of the most suggestive truths to all who have the privilege of assisting in the training of children, because the higher the good element in a child's heart is, the more quickly and the more deeply it will degrade him if unused, or especially if misused.

The highest way in which adulthood can co-operate with childhood in its development, is by guiding it in the use of the good elements in its life.

Law should be directive to the child, instead of restrictive.

The child loves the law of the game, and all directive law. This love of law which is natural in the child's life is capable of growth till it becomes one of the supreme elements in his developed and still developing moral nature.

When law is used coercively love of law becomes hatred of tyranny, and the child gets a character-destroying attitude to law.

Respect for the law of the game should develop, *will develop*, under respectful

guidance by making law a directive instead of a restraining force, into respect for law in the school, and in society—in town, city, state and empire or country; and ultimately into conscious respect for the laws of our own lives and for the laws of God.

Chapter XVI

Coercion weakens

Coercion in every form interferes with growth, and must therefore prevent the use of the good elements in the lives of children.

Coercion weakens and degrades character because it interferes with the use of the child's powers, and all unused or misused powers for good are certain to become powers for evil, negatively or positively, usually both.

Coercion may stop wrong doing, but only while the coercive agent is present; and even then it is the most ineffectual, the most dangerous, and the most contemptible means of stopping wrong doing.

The old training stopped, when it could, not only wrong doing, but doing. Doing what the child plans is the supreme way of developing a child's selfhood and making him conscious of it, of revealing his other

powers related to his selfhood, and of unfolding to him higher visions of duty.

When doing makes a child conscious of his special power, it gives him the only true revelation of his duty to God and to man.

Coercion must dwarf power, and when dwarfed and unused, power becomes destructive of character. Evil springs from misused good.

If you always plan for a boy, his own power to plan will become useless; worse than this, it will become an element of evil instead of good.

When authority is substituted for reason, the child will become unreasonable.

The child should have a life of his own, and in it he should make his own plans, and try independently to work them out.

In the range of his own life you should be his partner, to provide him with materials and tools to carry out his plans, not yours.

It is impertinence and destructive impertinence for you to interfere with your

child, when he is trying to achieve his own plans in his own life department.

In his own department the child should be free to decide what to do as well as how to do it. Your duty is to approve his effort—not from a man's standpoint but from a child's.

Chapter XVII

Co-operation stimulates

The parent who shows real interest in a child's work, and who expresses kindly appreciation of his efforts will help to kindle his boy better than he could in any other way, and to kindle him is the most vitally productive result that can be achieved in the development of his character and his power.

The father should be ready to respond cheerfully and help his child, when he has made a plan too great for him to work out alone. Such co-operation, when the father's experience and skill help to achieve the child's plan, will form a bond of unity between father and son of a vitally productive character.

A boy whose father is his partner in his work, will be glad to be his father's partner in his father's work.

Every boy whose father is respectful to him rejoices to be his father's partner

in doing work planned by his father for the benefit of the home.

Work should be joy, not merely labor.

When a boy works with his father he is proud to have the honor of doing so, and gradually he will become conscious of his power to render joyous and loving service to father and the other members of the family.

Father should be careful always not to chill his son's joy by criticism of his work. Praise the child's work. Remember to think of the effort he makes, not of the intrinsic value of the result of his effort.

West, the great portrait painter, said his mother's kiss made him a painter. She found him trying to paint a portrait of the baby, when he was a boy, and enthusiastically kissed him.

West's portrait of the baby was a crude picture with many defects. His mother might have criticised it, and destroyed his interest. She kissed him and kindled him at the centre of his greatest power.

The four-year-old girl is sweeping with her little broom. Mother says, "O Susan,

you are in mother's way." At four Susan enjoyed working for mother. When she was graduated from high school at eighteen she had power to help, but she had lost the joy of service. Who robbed her of that elemental moral power? Not God! Not the devil. Mother did.

Men used to believe that the more distasteful work is to a child the more it developed his character. Vitally productive work always gives joy—joy in planning, joy in working, joy in achieving. Sorrow and tears are opposed to the best development of a child.

Men with the mournful philosophy of evil and without vital faith in God taught that as "the earth is a vale of tears" children should be trained to endure sorrow when young so that they might be able to endure the evils they would meet in daily life, when they grow up.

Children must not be trained to endure evil but to overcome it.

Chapter XVIII

Life should be joyous

Children should be trained to see that the world is full of joy, so that when they meet sorrow they will be sure—with an absolute sureness—that they have within their reach unlimited joy to enable them to overcome their sorrow.

Children trained to believe that life should be joyous—not teary—will find at maturity that their sorrows have not left any scars on their hearts. Their joys live on as elements of power to brighten their own lives and the lives of their friends.

You may train children to reject the sorrows that come to them and retain in their lives only the joys.

It is a crime against the child to put a blight on his happiness. The old faith in solemnity in the home and school was evil in its every influence on young life.

Whoever puts a smile on a child's face is working for God.

The surest way to keep a child happy is to let him play and work, without impudently planning his play or his work.

The reason a child is happier at play and at work than at any other time, is that play and work are the only supremely vital agencies for developing the child completely, physically, intellectually and spiritually. The reason they are thus developing is that they develop the powers of joyous interest and productively constructive achievement in his character.

The development of joy power and achieving power should be two of the supreme aims in child training.

"But," many yet say, "the child does not like work. He will play all day but he soon tires of work." Every child likes work. He soon tires of work *I plan* for him. If he continued to work energetically at work I plan for him, it would be a proof that his original power had been dwarfed by bad training.

No boy tires of working with materials suited to his stage of development, if he is free to make and the carry out his plans.

"I suppose a boy would work all day if you let him do as he likes," answers the old trainer. Doing things he likes to do, is the only process by which he may learn to transform conditions in harmony with his own plans based on his own vision; and, therefore, it is the most vital training process for making a transformer of conditions in adulthood.

If you train your child by allowing him to work at what he likes to do, when he is a child, work in manhood will not be labor, it will still be joy.

A man who is not on the alert in adulthood to see conditions that should be transformed into better conditions can never become a truly vital citizen. Allowed to work freely at work he likes because he plans it, a child becomes an independent representative of the Divine who works joyously for the purposes revealed to him.

Chapter XIX

Achieving vision

All children are transformers of conditions as soon as they can creep. This reveals the most productive tendency in human character. That most men have practically lost this tendency in manhood is the clearest evidence of the weakness and destructiveness of the training of the past. The saddest tragedy of human life is the loss of this tendency to achieve our visions. Bad training has robbed most men of vision power, and of achieving power.

Froude says, "Every one of us whatever our speculative opinions knows better than he practises, and recognizes a better law than he obeys." This is the great human tragedy. When we first crept we tried to achieve every vision that we saw. God meant this tendency to continue to grow stronger in us. We lose the tendency

because our training is dwarfing our individual power.

The tendency to achieve our visions and our plans should increase in power more rapidly than any other power, because it is the most productive element in our character. The highest elements of character should develop most rapidly.

It is a serious crime against a child to rob him of his greatest power—his natural achieving tendency. We do this always when we substitute our motives or plans for his by compulsion, or when we merely stop his doing.

Don'ting and stopping are essentially evil and weaken human power in its highest department. Negative training produces negative character.

To change the natural positive achieving tendency into the negative type that in adulthood knows better than it does, is the most serious crime against childhood. This crime produces the greatest human tragedy.

We may help to produce men and women who do not do as well as they know by

teaching them good principles without increasing their battery power. You may know very clearly that you wish to drive your automobile up the hill ahead of you, but you will not get up the hill unless the battery power of your machine is in good order.

The emotional power of a man is the battery power of his life, and it should be very carefully trained.

You may weaken the influence of your child for good not merely by failure to develop his emotional nature, but by developing his good feelings without guiding him to achieve the good he plans in response to his good thoughts and his good feelings or emotions.

Some people used to think they had religion when they stirred their feelings to the glory thrill by singing emotional hymns. They were merely weakly selfish, happy because they had temporary thrills of overpowering emotion.

When good emotion is kindled in the life of a child it becomes too often a weakness instead of a blessing because it is not used

in impelling him to the doing of some definite good. This is one of many illustrations of the philosophic truth that "Evil springs from unused good."

"But" persists the objector, "while the child may work all day, if we let him do what he likes to do, he won't stick to one kind of work." His work would not be very developing to him if he did "stick to one kind of work". If he does ten kinds of work each day he has become conscious of power to transform conditions in ten ways, so this result is ten times more important than transforming in only one way. As he grows older he will become conscious of moral conditions which he should help to transform into better conditions, and he will have the transforming habit.

The only vital way you can develop the transforming habit is by providing suitable materials and tools (not a box of tools) for your child and giving him freedom in planning and carrying out his plans. You should show vital sympathy with him, and appreciate his efforts. You should be

ready with advice and help, when he asks for it—but not before.

No adult can make plans that will fully arouse the interest of a child.

By making a child's plans for him, you rob him of initiative; of power to plan independently, so that he may become creative and not merely imitative; of the essential power of vision; and of the achieving power which is the supreme power that most completely develops his other powers and gives them real value to humanity and to his Creator.

Chapter XX

Habits

Locke said, "The great thing is what habits you settle." Another educational writer has said, "Good habits are better than good principles." Think this statement over carefully before you reject it.

Many men have good principles without achieving much for their fellowmen. The habit of transforming conditions into better conditions is more comprehensively vital than any principle. Principles become vital powers only when we develop the habit of applying them to the problems of our lives.

It is more vital to love right and do it than to know facts or commit catechisms to memory.

Even many leaders have incorrect ideals in regard to the formation of habits. Habits do not become vital elements in character, when the child acts under the dominant control of his parents or teachers.

Most people think that if they compel a child to go in a certain path today, and on through the years of his childhood, they are forming in him the habit of following in that path always. They are really forming in his life the habit of submission without thought. That is the basis of slavery. Children whose habits are formed in this way have no vital habits. If they are weak types they may listlessly follow in the path laid out; if they are strong when they leave home, or sooner, they break the bonds of such superficial habits, and being left without vital habits they often wreck their lives.

It is a pathetic experience for a father who supposed he had given his son good habits to learn of the downfall of his boy; how helpless he appears as he tells his friends how carefully he trained his son, and thought he had made him form good habits.

No one but the child himself can develop his habits. The motive that leads to the child's act must be his own, if repetition is to develop a vitally controlling habit.

Repetition of the same act is not the true basis of vital habit. Repetition of the use of the same fundamental principles in the achievement of our own visions in accordance with our own plans, develops a really vital directive habit.

The parent or teacher should have much to do with the development of the child's habits. He should kindle his nature and reveal ideals of trueness and pureness adapted to his stage of development, and not too high for him to take into his life as guiding principles.

He should act as a comrade, lead him to despise what is mean, unclean, selfish and ungenerous, and to admire what is manly, frank, clean, and generous; and never fail to show real appreciation by word, or hand clasp, or smile, when he is forming habits by doing things he decides to do himself based on these principles.

The one thing to be avoided is attempting to develop habits for the boy by compulsion or by external pressure of any kind.

No man can form habits for another and engraft them on the other's life.

When we truly reverence the child's individuality we shall give up the old process of engrafting by compulsion, and learn that all soul growth must be from within out.

When we study the child reverently and wisely we shall recognize him as a self-active soul with practically unlimited powers of growth from within, and not as a mere being whom we are to mould, whom we are to inoculate with certain elements of character, whom we are to "sandpaper into a saint" by making him smooth on the outside, and whom we are to coerce into paths of rectitude by corporal punishment, or by other coercive measures.

"God neither ingrafts not inoculates. Development is from life through life to life."—Froebel.

"Free obedience must take the place of blind obedience."—Froebel.

"A free mind ought to learn nothing as a slave."—Plato.

Most trainers of children try to plant habits in children's lives instead of sowing

the seeds of habits. Many sow seeds of habits without preparing the inner life soil of the child, and most of those who sow seeds of habits, think they have to make the seeds grow. If we keep the child in right conditions with plenty of opportunity for work with sympathetic partnership with his parents, the boy will grow his own character habits.

Chapter XXI

Power and character

Emerson said, "Personal force never goes out of fashion." Personal force of character is developed, when the child is kindled at the centre of his personal selfhood, or individual power; and when his emotional power is developed fully and controlled by true wisdom.

No other way has been revealed by which a child may become conscious of his special power—and each child has some special power—except to let him be self-active by doing things he plans himself.

You may make your child an aimless failure in life instead of a triumphant success by interfering with his freedom in working out his own plans, especially during his early years.

Your child will grow to be relatively a failure, when considered with what he

might have been unless he becomes conscious of his real selfhood.

The greatest thing a child's parents and teachers can do for him is to help him to become conscious of his greatest element of power.

Most parents and teachers yet are content to develop a child's power to study and memorize certain kinds of knowledge. These processes develop just two powers—memory and concentration, and both powers are developed in the weakest possible way by ordinary school processes.

Such concentration and memory development are storing processes only, and therefore cannot develop vital character, which is essentially propelling, productive, creative and achieving.

Such work in the schools leaves the vital elements of human power and character unkindled and undeveloped, and life can never be so productive for the child himself or for humanity as it should have been.

Most parents and teachers yet test the success of a child's educational develop-

ment by his brightness in book work. This is the most unreliable of all the tests. Few head boys become great leaders in dealing with the problems of life.

Edward Everett Hale said that a distinguished teacher told him that few parents had ever forgiven him if he said; "Your boy is thoroughly pure and good, but he is not quick or bright"; but if he said, "Your boy learns his lessons well; he is at the head of his class", nine out of ten parents were satisfied even if he added, "I wish I could say he was honest, pure and unselfish."

Cleverness in book knowledge is absolutely unreliable as a test of character, because to be clever in study does not call into action any of the fundamentally vital elements of power and character.

A boy at an examination wrote, "A college is a cemetery of learning." So long as schools and colleges direct attention to learning from books, mainly, and neglect the development of the child's productive character powers, this definition will entitle

the boy who wrote it to receive a good pass mark for his definition.

President Eliot said, "The fruit of liberal education is not learning, but the capacity and desire to learn; not knowledge, but power."

We should never forget that all children "desire to learn" in response to the leading of their natural wonder power, till they go to school, and are changed from problem finders to problem solvers.

Aristotle wrote, "The intellect is perfected not by knowledge, but by activity." This statement is more comprehensively vital than the statement of President Eliot.

Montaigne said, "To know by heart is not to know at all."

Sir Joshua Fitch said, "Of all the exercises of the school there is none which has so little heart learning as learning by heart."

Miss Blow said, "Knowledge is good, but creation is life."

There are many things more vitally important in the development of character than knowledge. Some day the work of

the schools will be based on the child, and not on the studies to be learned; on the specified human powers regarded as vital, and not on preparation for the passing of prescribed examinations.

Thring, the great English headmaster said; "Knowledge with its broken victuals, and its half-starved paupers snatching at the scraps, has lorded it long enough. It is high time to turn to better things, *to liberty, to the free use of active powers.*"

Never forget that all the old educational processes that are based, mainly, on the direct development of the child's memory are ineffective even in the development of memory itself, and useless in the cultivation of real individual executive power, if not destructive of it.

Remember especially that all teaching is weak if not positively evil, that weakens the individual power of the child by the processes used in communicating knowledge to him.

You are responsible if you let any school dwarf your boy, by keeping him at work on the lowest levels of his power instead

of guiding him to the free use of his highest powers to develop his mind most fully, to promote constructive productivity, creative activity, and vital achieving character.

Never worry yourself, nor your child, because he does not keep near the head of his class in book knowledge. On the whole that may be a hopeful indication.

Chapter XXII

Good and bad children

Never call a child "bad". By doing so you define the ideal of badness instead of goodness in his mind.

The man or woman who fixes in the nature of a child the idea that he is bad is an agent of evil. The ideal degrades the child even if the adult does not understand the serious results of the crime against the child.

Train your child to do good, not merely to keep away from evil. A dodger of bad may be of no use to humanity or to God.

Do not train your boy to be afraid of evil; train him to understand that he can overcome the wrong.

Give him faith in right so that he may believe that evil is not strong, when men and women of real faith attack it.

One of the most pathetic illustrations of human weakness is a man who says he believes in God, and yet dreads to face the powers of evil.

If there is a boy in your neighborhood who in your opinion is not as good as you think he should be, do not be a social craven and refuse to let your boy associate with him. The comradeship of your son may sweeten the boy's life and help him to be a true man.

It is remarkable how many good (not goody) men were called bad when they were young.

It is wonderful how many ways a boy may be bad in the opinion of old fellows who act as if they had never been boys themselves.

The wickedest men in a community are sometimes men who assume to be Christ's followers, and yet spend a good deal of time manufacturing new sins for boys to commit.

Some preachers and some teachers yet tell children not to associate with those whom they call "bad". Try to improve them, and remind them of their predecessors who found fault with Christ because "He received sinners and even ate with them." If they will not improve, send your boy to

some other teacher, and try to get a better pastor.

One of the clearest lessons taught by Christ was the value of social unity and the interdependence of the men and women and children of society. Do not risk your boy's future with a teacher who tries to rob the boy who probably more than any other boy in the neighborhood needs comradeship, of the right to social unity with his fellows.

Help your child to become a doer of unselfish things, not a mere dodger of evil—especially not a self-righteous dodger of his fellows.

A mother came to a gentleman who was lecturing on educational subjects in her city and said; "I am the mother of the worst three-year-old child in this state. I was a teacher till I was married, and I know all about training children. I cannot understand his case. I have never left him alone during the time he was awake, and I have never permitted him to play with another child. I have punished him and punished him, so it cannot be my fault

that he is bad. What would you advise me to do?" The heartless man replied; "If you are prepared to die, die. Your boy has no chance with you in control of his training. If you are not willing to die yet, get him an intelligent, jolly, young woman as comrade, and abdicate in her favor. Let her take him to a kindergarten every day to see the children play and work. Tell her to get him the materials he sees the other children using so that he may use them to make things that he likes to make. Ask her to invite other little children to play with him in your yard. When he is old enough let her take him and leave him in the kindergarten. You have stood between the child and God in almost every way possible.

"You have robbed him of companionship and by doing that alone you have interfered with the growth of nearly every spiritual and communal element of his power.

"By preventing the growth of his good elements of power, you have not destroyed them. You have done much worse than that—you have perverted them. All

the powers of evil you say he possesses were gifts of his Creator as powers for good to make him sweet, and pure, and unselfish, and sociable, and spiritual, but his mother perverted them, and the identical elements intended to bless him and his fellowmen, you have used to degrade him.

"A pure spring will make a pestilential marsh instead of a rippling stream if the freedom of its flow is prevented. You have stopped the free outflow of the greatest elements in your child's life, and turned blessings into blighting evils.

"You say he destroys the toys you buy for him just to gratify his destructive tendencies. This should prove to you that he has great natural constructive power. The elements of power that were given to make children constructive and ultimately productive will, when unused or misused, make them destructive.

"You strangled most of his good tendencies, as soon as he got out of his cradle. Unless you get them to work along natural lines 'their ghosts will return in after years in the form of grovelling sensuality.'"

Chapter XXIII

The right of choice

One unused or misused element of power will weaken character. It may unbalance character.

Will power without conscious power of choice may become mere stubborn wilfulness.

Begin very early to give your child the right of choosing his or her personal belongings. Take your little three-year-old girl with you when you are going to buy her a hair ribbon or a dress. Let her see several ribbons or dress patterns at the price you intend to pay, and let the child choose the color or pattern she likes best. You spend exactly the same amount as you would have spent by treating the child's taste with contempt and choosing the color or pattern you liked best, and you make the child genuinely happy. Better even than that, you make her conscious of choice-power, which is essential in developing effective will power.

Take your ten-year-old boy with you to a store. Tell the salesman the amount you can afford to pay for the boy's new suit. Get out several suits of different cut and color, and let the boy choose his own clothes. He has to wear them, not you. He will have a feeling much more developing to his better manhood, when he wears that suit, than he would have enjoyed if you had selected the same suit for him.

Recognize in every department of your child's life his right of choice within the limit of directive law, or you miss three great opportunities for his true development; partnership with you, consciousness of the right of choice, and respect for directive law.

The preservation of the harmony between liberty and law in your child's mind must be developed by experience and not by instruction, if it is to have vital influence in his moral force.

You should not even choose the profession or occupation your child is to follow through life. When he is old enough to think clearly, you should say, "I will not

decide for you. I will give you advice as fully as I can, when you begin to consider the matter; and when you have chosen after consideration, I will be your partner in giving the best preparation I can afford for your work."

Two questions are often asked of teachers "What shall I make of my boy?" and "What do you think my boy is best fitted for?" The first is adult presumption; the second is considerate wisdom.

The modern movement for vocational guidance in schools is most important. Parents, teachers, and graduating children should most carefully consider the step that will have most vital influence in deciding the future life of the children. In the conference regarding the child's vocation, the child himself should be the central figure. Parents and teachers should be advisory comrades.

Be sure that the decision in regard to the child's life work is not left to chance.

Children should be trained early to understand the value of money, not for itself

but for the uses that may be made of it. Thrift is a fundamental virtue.

Wastefulness, indifference in regard to saving small things of small value, rags, papers, old rubbers, old metal, etc. is one of the universal sins.

When grandpa gives five cents to a child and says, "Go and buy yourself some candy, dear," he does so from kindness of heart, but he is really giving the child a training in two character-destroying tendencies: wastefulness by spending money for what he does not need, and the gratification of appetite which may lay the foundation for degrading indulgence of appetite in later years.

Even the food of children during their early years requires careful study by parents and physicians. It is quite possible to give a child debasing appetites by improper feeding before he is four years old.

Every child should have a garden of his own where he may grow what he pleases, flowers or vegetables or both, not mainly for the profit there may be in his work,

but for the moral and spiritual uplift of partnership with God in producing beauty and value.

All that a boy can save from the produce of his garden or from any other way of earning money, he should be trained to deposit in his school bank in order to develop the important habit of thrift.

Chapter XXIV

Spiritual vision

Relate your child to Nature. All children love nature. Train your child to see the beauty of flowers and trees, of river and lake, of hill and dale.

Let him find his own temple in the shady glen or under the hemlock on the hilltop.

Let him enjoy the ecstasy of being alone in the open or in his chosen temple. He may have visions there that he could never get from books, or in the most beautiful temples ever built by man.

He may not be conscious of his visions, but they will sink deep into his soul and in due time will become the centres of his spiritual vision and power.

Do not try to fill your child's life with your adult spiritual visions. Spiritual dyspepsia is the most soul-destroying disease known to humanity.

Knowledge cramming is absurdly wicked, spiritual cramming is infinitely worse.

It is foolish to think that children can be trained to think by "letting other people's thoughts run through their heads"; it is more disastrously foolish to suppose that children's spiritual power can be developed by letting other people's spiritual visions or ideals pass through their souls.

Before a mental ideal can be understood we must have formed by experience apperceptive centres in our minds related to the new ideal. It is more vitally true that before new spiritual vision can come to our souls, we must have developed by experience apperceptive elements of corresponding spiritual vision in our souls.

The best way to prepare the soul of a child for spiritual insight and vitally unfolding spiritual vision, is to relate him to God through Nature in her growth processes from life to higher life, and through the wonders of the universe.

The greatest things in the child's life are developed by his consciousness of the unseen life in life and in life behind life. James Freeman Clarke wrote; "He who believes is strong; he who doubts is weak." No

man can preach or teach in words vital faith in unseen power to a child so as to kindle him, but it is easy to relate even a little child to Nature and the universe so that a definite consciousness of the unseen power behind them and through them may be revealed to him.

The supreme purposes in training a child should be:—

1. The revelation of his selfhood.
2. The revelation of his responsibility for using for humanity the special power he possesses. This is the only vital basis on which his sense of duty rests.
3. The consciousness that new power and new vision come to him only by using today the vision and power he has.
4. The most vitally developing consciousness of all, that there is an unseen power which is the source of all power. He should ultimately know that this power is God.

These four elements are the vital elements of strong and triumphantly happy character.

Train your child to feel it in the fibre of his being that though he may fall, he cannot fail so long as he rises again and renews the struggle towards the crest. Lowell says, "The greatest gift the hero leaves his race is to have been a hero."

Have faith in the children. You can never help your child to go higher than your faith in him.

If you have perfect faith in him, he will come to have perfect faith in you.

Be your child's genuine comrade. You cannot pass any spurious chumship on him.

Develop the power of living *with* your children, not merely for them.

Try to remember your own viewpoint in childhood, so that you may develop the vital power of looking at the child and his world from his standpoint in dealing with him, and in estimating the value of his work.

With your child be as fully as you can be in head and in heart a child.

Patterson Du Bois said that of the thousands of questions written to him while he was editor of the Sunday School Times,

about training children, only one was based on the child's viewpoint.

A great teacher said: "When I was four years old I got a pencil and some paper and I made a picture. It meant a great deal to me. It was a visible representation of an ideal of my own. My joy was intense. I ran to share my joy with my mother. She was busy. She glanced at my picture but saw nothing but meaningless lines though the vision in my soul was clear and inspiring to me. She merely said, 'If I could not draw better than that I would not draw at all.' My mother shut a gate between her soul and mine that day that was never re-opened."

It is easy to shut gates between your soul and your child's soul. It is hard to re-open them.

You may put a scar on your child's heart easily, without intending to do so, but you may not easily remove the scar.

If you prick a tender leaf in the spring you will form a scar that will remain on the leaf till the autumn winds bear it away. It is a serious thing to scar a child's heart.

To the sensitively considerate heart of an adult—parent or teacher—there can be no memory more full of poignant regret than the memory of a child's face on which we put a dark shadow, or a tear that ran from a tender heart wounded by lack of sympathy and considerate response on our part.

To keep our lives in tune with our children it will help to remember the remorse of the father who wrote:

'Twas the dear little girl that I scolded—
For, "Was it a moment like this,"
I said, "when she knew I was busy,
To come romping in for a kiss?
Come rowdying up from her mother
And clamoring there at my knee
For 'one 'ittle kiss for my dolly,
And one 'ittle uzzar for me'?"
God pity the heart that repelled her
And the cold hand that turned her away!
And take from the lips that denied her
This answerless prayer of today!
Take, Lord, from my memory forever
That pitiful sob of despair,

And the patter and trip of the little bare
feet,

And the one piercing cry on the stair!

Solomon said; "Train up a child in the way he should go, and when he is old he will not depart from it. Remember that "HE" and "GO" are the most important words in Solomon's advice. Remember, too, that the word translated "train" in Solomon's advice is used only three times in the Bible and that it means clearing away difficulties that prevent vital action.

Chapter XXV

A vital educational creed

I believe:

That God is the Creator, the source of life, the essence of life which gives it the power of evolution to higher life, and the centre of universal unity.

That God and the child are the essential elements in all true educational thought and investigation.

That man's highest destiny is unity or inner connection with God.

That the perfect community of humanity is the only sure foundation for the complete unity of humanity with God.

That the fullest development of the individual is the true basis for the perfect community or inter-relationship of humanity. Race-inclusive individuals form an individual race.

That the highest function of education is to aid in the complete development of individuality as the true basis for the com-

munity of humanity and the unity of humanity with God.

That the self-good of the child is the element of divinity in it.

That no one can be a true teacher, until his reverence for the sacredness of individuality or self-hood is strong enough to prevent his interference with its perfect development.

That self-activity—the activity of self-hood—is the only possible process by which self-hood or individuality can be developed.

That activity in response to the direct suggestion or command of another is in no sense true self-activity.

That every individual should be self-propulsive and self-directing; positive, not negative.

That children who, during their school and college courses, study and act only in response to suggestions or instructions from their teachers, are being trained to be obedient followers merely, who may possibly act well under direction, but whose only positiveness of character results from their

incidental training outside the school and college.

That even responsive activity is infinitely better than receptive passivity on the part of the pupil; but the only true developing activity is that in which the child's executive work results from its own origina-tive and directive powers.

That self-expression is the only ideal of expression worthy of recognition by edu-cators. All lower ideals of expression, orally, or in writing, or by drawing, mod-eling, painting, or in any other way, are destructive of power. Expression should be the highest agency for developing power instead of destroying it.

That the best test of efficiency of an edu-cational method is the amount of true self-activity it requires of the child in the origina-tive, directive, and executive de-partments of its power.

That there are evolutionary stages, or culture epochs, in the complete develop-ment of individual power and character.

That complete development in maturity is impossible, unless there has been complete

appropriate development in each of the preceding stages of evolution.

That development is always arrested, when work adapted to a higher evolutionary stage is forced prematurely upon the attention of a child.

That it is a grievous wrong to give a child more knowledge or more power to acquire knowledge, without at the same time, and, as far as possible by the same process, increasing its power and tendency to use knowledge.

That the educational methods of the past have developed the sensor at the expense of the motor system, and that therefore men have become more receptive than executive. Educational methods should develop the motor system and establish the necessary reactions between the sensor and motor systems.

That the power of problem discovery is the greatest intellectual power. The schools dwarf pupils by making them problem solvers only. Before children go to school they are problem discoverers as well as problem solvers.

That the natural wonder-power and the power of problem discovery would increase throughout a man's whole life, if their development were not arrested by unwise methods in schools.

That wonder-power and problem-discovery, are the essential elements in alert and aggressive interest.

That alert, aggressive, persistent, and self-active interest is the true stimulus to productive intellectual effort.

That the child's attention should be self-active. Teachers have no right to control attention. Interest and attention act spontaneously if the proper conditions of interest are provided.

That it is always wrong to substitute the teacher's interests for the child's interests. The teacher's duty is to provide conditions of interest adapted to the evolutionary stage of the child.

That one of the most important duties of educators is to form by experience in the child's mind in the earliest stage of its development, as wide a range as possible of apperceptive centers of feeling, that

thoughts communicated during the period of conscious development may have vitality and meaning. The outer can never be made clear, unless there is in the inner at least a germ to which the outer may be related.

That new knowledge becomes a part of our permanent mental equipment and an element in character only when the corresponding inner feeling and knowledge are aroused sufficiently to lead to a perfect union between the old and new. The increase of knowledge should be by amalgamation, not by mere accumulation.

That the activity of the self-hood of the child is the only certain way of making the mind actively and aggressively apperceptive; the only way by which interest can become persistently investigative and truly stimulative.

That the child's centre of interest is the true guide in the correlation or concentration of studies.

That Nature is the most attractive, the most suggestive, the most enlightening

and the most productive correlating centre for childhood.

That the history of man's achievements, the revelation of the best ideals of civilization, and the co-ordination of the uplifting forces of society are the central rivers to which all educational streams should be tributary above the primary school, including the work in colleges and universities.

That the physical, intellectual, and spiritual natures should be trained as a unity, and that the weakest department of power should receive most careful culture.

That informal training is more productive than formal training in all departments of human power.

That children love productive work better than idleness. They may not like the work we choose for them. It would indicate deterioration if they did. They like more developing work than ours, if we have wisdom sufficient to place them in conditions of proper independent choice. The power to choose wisely, to decide correctly, and to control one's own powers in achieving good purposes, is even more

important than the power of accomplishment, which becomes merely mechanical if divorced from originality of conception.

That it is not necessary to destroy a child's power in order to change its direction. Most of what has been called discipline in schools has crippled in order to control.

That coercion is always destructive of character power.

That while human tendency is not always towards the Divine, human power is always divine.

That if the child's power is used in creative self-activity for right purposes, it will lift the child progressively towards the Divine.



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